

INTEGRATING THE ANCIENT LITURGICAL PRACTICES OF THE CHURCH
WITH THE WORSHIP PRACTICES OF
A MODERN PENTECOSTAL CONGREGATION

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BY
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In memory of

my father

Dr. Richard Kent Spears

who taught me how to think

and

my father-in-law

Dr. David E. Okerstrom

who taught me how to worship

The liturgy of the Church is the cradle of her theology.

– Daniela C. Augustine
Liturgy, Theosis, And The Renewal Of The World

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ABSTRACT

This project by Steven S. Spears, entitled “Integrating the Ancient Liturgical Practices of the Church with the Worship Practices of a Modern Pentecostal Congregation,” represents an attempted response to Steve Land’s call for the (re)visioning of Pentecostal theology and practice. This is a critique of Pentecostalism’s anti-traditionalism bent and how the disparagement of such practices has adversely impacted Pentecostal spirituality. Throughout this project, one will find the juxtaposition of ancient liturgical practices and Pentecostalism’s theology of encounter. This is offered as a means to generate a fully-orbed worship model. Moreover, it will be argued that this integrative move may help facilitate the formation of definitive Pentecostal affections, which Land identifies as the core of Pentecostal spirituality.

This project has a wide range of implications for the modern Pentecostal movement, as well as the greater body of Christ, even though it primarily focuses on the interests of the Church of God of Prophecy headquartered in Cleveland, TN. Along with theological and biblical responses to Land’s call, Spears offers a case study detailing the attempt to introduce traditional worship practices into a typical Pentecostal church’s worship experiences. Spears also identifies what he believes is the need for greater cooperation between Pentecostal churches and Pentecostals in the academy. Therefore, key COGOP leaders and Pentecostal academics were invited to respond and offer their insights and concerns for the proposals presented here. It is the researcher’s intention to offer this project as one facet of the ongoing conversation taking place to identify a global Pentecostal theology.

CHAPTER 1

THE PROBLEM AND ITS SETTING

We must never forget that we are patterning after the early Church before she fell into creeds, episcopacy and papacy. This holds us strictly to the New Testament as our rule of faith and practice, and keeps us off the rocks of constitutions, written articles of faith, and any other substitution for doctrine and government. The strict observance of this principle is the only way we can continue steadfastly in the apostles' doctrine and fellowship, and the only way we can have fellowship with the apostles and God the Father and Jesus Christ, His Son.

A. J. Tomlinson

Introduction:

It has been well documented that Pentecostalism is enjoying a season of phenomenal growth and influence here at the beginning of the twenty-first century.¹ This is taking place at the global level and has captured the imaginations of those inside and outside the movement. It has been noted that such growth is historically exceptional, including what took place in the first century.² Like so many other denominations and movements in the West, however, Pentecostals are facing the challenge of passing their spirituality and practices down to the next generation. Such a challenge exists despite what some have identified as a “Primal Spirituality” that takes its adherence to a deeper

¹ See Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007), 18-19. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, Mass.: Addison-Wesley Pub., 1995), 14-15. Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson Publishers, 2001), 12. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002), 8.

² Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 1. printing softcover ed. (Peabody, MA.: Hendrickson Publishers, 2005), 1.

level than other Christian spiritualities and practices.³ What is it about Pentecostal spirituality, with its enthusiasm, high energy, and phenomenal growth, that it is failing to capture the imaginations of its young people in North America?

Any attempt to address the challenges facing the church must involve a multi-faceted, integrated, and holistic approach. This project will focus on the loci of Pentecostal ecclesiology hoping to add a sound and faithful contribution to the many conversations already taking place. What follows is a proposal to deepen the understanding of church theology that specifically targets worship practices in the church. At the center of this discussion will be the anti-traditional ethos that is reflected in the opening quote above and has overshadowed, and in part, helped shape the worship practices of the movement. One goal is to offer a possible trajectory towards the formation of a global Pentecostal theology. Therefore, by nature of the common ethos and challenges the various Pentecostal churches and denominations share, much of what is discussed here will include and pertain to the Pentecostal movement as a whole. However, the specific project parameters and outcomes will be narrowed down within the confines of the Church of God of Prophecy (COGOP).

The COGOP is a classical Pentecostal denomination with Wesleyan-Holiness roots shared with her sister denomination, the Church of God (COG) Cleveland, TN.⁴ A critique of the early aversion to the creeds and liturgies within the movement will be offered. How this aversion may have contributed to stifling the movement's theological

³ Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA.: Addison-Wesley Pub., 1995), 81.

⁴ The COG and COGOP experienced an irreconcilable schism in 1923. Both denominations remained headquartered in Cleveland, TN. Since they share the same early history, and the movement was known as the Church of God, any reference to the COG before 1923 should be considered a reference to the COGOP as well.

reflection and ecumenical imagination will be of keen interest. A proposal will be offered that strongly argues for the need to re-examine the anti-traditionalism found in much of Pentecostalism throughout its history. This will include a call to integrate the ancient liturgical practices of the church, creating a better informed and biblically faithful Pentecostal theology of worship. It will be postulated that a more robust sacramental theology, which will include ancient creeds and liturgical practices of the church, is necessary if the movement is to successfully address the secularism of our age.

In order to navigate a way forward, the research for this project looks back into the attitudes that have helped shape the movement from the beginning. Walter Hollenweger suggests that the heart of Pentecostalism can be found in the first ten years of the twentieth century.⁵ Steve Land agrees and finds in those formative years the key to understand Pentecostal spirituality and how it should inform its subsequent history.⁶ Land also posits that there is still work to be done in integrating the language of holiness and power with Pentecostal affections, which he understands to be the core of Pentecostal spirituality.⁷ What follows is an attempt to offer a modest proposal to the conversation already taking place, generated by Steve Land's call for a "(re)visioning" of Pentecostal theology and practice.⁸ This project will engage Dr. Land and other Pentecostal

⁵ W. J. Hollenweger, "Pentecostals and the Charismatic Movement", in *The Study of Spirituality*, eds. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, (New York: Oxford University Press, 1986), 551.

⁶ Steven J. Land, "Pentecostal Spirituality: A Passion for the Kingdom" *Journal of Pentecostal Theology. Supplement Series*, Vol. 1, (Sheffield, England: Sheffield Academic Press, 1993), 47.

⁷ Land, *Pentecostal Spirituality*, 23.

⁸ Land does his work from a Wesleyan-Pentecostal context of the Church of God (Cleveland, TN). The Church of God of Prophecy shares the early history and theology of the COG. My introduction to Pentecostalism began with my conversion at Faith Community Church, Largo, FL. an Open Bible Standard Church in 1978. In 1992, I joined the COG and subsequently transferred membership to the COGOP in 2001.

academics who are seeking to ask the question: what does it mean to be Pentecostal in the 21st century?

Despite self-identifying as a renewal movement, historically many Pentecostals see no need to renew their understanding of and attitudes towards the ancient creeds and liturgical practices of the church. In this first chapter, the anti-traditionalism/anti-creedal attitude of the movement as a whole will be discussed, along with specific attitudes and developments in the COG/COGOP. From its early formation, the COGOP has had an aversion to the creeds and ancient church liturgies, as did other Pentecostal denominations. This aversion stems from its earliest roots in the holiness revival of the late 19th century in Camp Creek and Murphy, NC.⁹ There have been attempts by Pentecostals to offer a more robust sacramental theology only recently. Most of these have been limited to the sacraments associated with the Four/Five-Fold Gospel.¹⁰

What will be proposed in this project is a means to integrate ancient worship forms, liturgies, and creeds with a modern Pentecostal worship setting. One of the goals of this project is to go beyond academic analysis and offer a way to assess and overcome the challenges Pentecostals have with their aversion to the creeds and liturgies of the ancient church. The anti-traditionalism that this disparity suggests has been part of the ethos of the movement from the beginning. This proposal will show that such an aversion

⁹ This was not only a Church of God (COG) development. Anti-creedalism was also found at Azusa Street Mission, which for many is the cradle of the modern Pentecostal movement. See, F. Bartleman, *Azusa Street* (South Plainfield, NV; Bridge Publishing, 1980), 167. For specific COG context, see, R. G. Spurling, *The Lost Link* (Turtletown, TN, 1920). Also, Aaron T. Friesen, "Pentecostal Antitraditionalism and the Pursuit of Holiness: The Negated Role of Tradition in Pentecostal Theological Reflection." *Journal of Pentecostal Theology*, 23 (October, 2014), 191-215.

¹⁰ For a discussion on the order of salvation and the Five-Fold Gospel, see, Kenneth J. Archer, "Nourishment for Our Journey: The Pentecostal *Via Salutis* and Sacramental Ordinances." *Journal of Pentecostal Theology*, 13 (October, 2004), 83. See also, David W. Faupel, *Journal of Pentecostal Theology. Supplement Series*, Vol. 10, *The Everlasting Gospel: the Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield, England: Sheffield Academic Press, 1996), 28-30.

to church tradition may have been a misunderstanding of the function of tradition and liturgy.

Various themes will be introduced in this chapter that will be teased out in the remainder of this project. These themes are associated with certain dynamics such as restoration, renewal, holiness, power, and witness (mission), which were at the core of the movement from the beginning. These core dynamics associated with renewal and power inform what has come to be recognized as definitive Pentecostal affections.¹¹ Such affections are expressed in and identified with worship and witness, and a call for the revisioning of both will be voiced here. This chapter will end with a discussion on the forms of worship already in place in the Pentecostal church. The concluding discussion will focus on practices that might act as a catalyst for introducing and integrating other more ancient forms of worship to the Pentecostal experience.

Another goal of this project is to demonstrate that such a move is possible without compromising Pentecostal dynamics or distinctive. This will take place through a case study of a typical Pentecostal church and interviews with leaders of the COGOP and members of the academy (not necessarily associated with the COGOP). It will be argued that such research and practice are vital if the Pentecostal movement is to have any relevance to the mission of God and ecumenical connection to the Church Universal (Catholic). It is important to note that some proposed goals of the project are long-range. As such, the future implications of this research call for patience and a resolve to carry on past the project's completion.

¹¹ Land, *Pentecostal Spirituality*, 138-39.

The proposal being presented here is humbly offered with the hope that it may serve as a means to help open constructive dialogue within the COGOP, and those within the greater Pentecostal movement. It is a call for Pentecostals everywhere to be better informed of who they are and what they are called to be and do in these days before the end. Such theological reflection has a wide range of implications. These include but are not limited to, Pentecostal identity, leadership development, ecumenical engagement, and witness for a world in need of a church full of the life of God. In twenty years, perhaps we will have a better understanding of the importance of such research and practice.

It is important to note that I approach this project from the Classical or Wesleyan/Pentecostal arm of the movement. This is also offered from the vantage point of a North American context. Moreover, since the challenges that face the church in any given time and place are multi-faceted, there could never be just one solution that would be seen as the silver bullet that will resolve every challenge and difficulty. However, it is my opinion that the integration of the dynamics of Pentecostal worship with more traditional liturgical forms of the church may offer the movement a way to overcome many of the challenges it is facing. The fact that many sectors of the Pentecostal and Evangelical church today are already moving in this vein of thought and practice seems to be a sign that this is a work of the Spirit. The ecumenical ramifications of such a proposal may offer Pentecostals more theological collateral among other traditions that are watching with great curiosity to see what is taking place in the Pentecostal movement.

The Context:

Many in the modern Pentecostal movement developed anti-creedal and anti-traditional biases and perhaps for good reason. At the turn of the twentieth century, believers in the traditional Baptist and Methodist churches were experiencing the outpouring of the Spirit. Although the modern Pentecostal revival was a world-wide phenomenon from the beginning, much emphasis has been placed on its North American roots. However, the vast majority in the established denominational churches were unable or unwilling to discern what the Spirit was doing among those claiming a new experience of Spirit baptism. For many receiving this newfound life in the Spirit, the creeds were viewed as a human construct and divisive because they believed them to be void of the Spirit's life-giving power.¹² Pentecostals understood this new work of the Spirit as an eschatological revival that would bring unity to the body of Christ.¹³ The old 'formalism' of the past was suspect and widely avoided in an attempt to make room for the Spirit to work freely in the church once again.¹⁴

R. G. Spurling Jr. and his father were key figures in the early development of the Church of God. Spurling's *Lost Link* will be reviewed and critiqued in the concluding chapter of this project. This is one of the founding documents of the COG and is reflective of the early movement's anti-traditional and anti-creedal stance. It will be posited that Spurling's understanding of the term "creed" may have been skewed, confusing a common confession that identifies the most basic points of orthodoxy as a

¹² Spurling, *The Lost Link*, 10, 23. See also, W. J. Seymour, *The Apostolic Faith* 1.1 (Los Angeles, CA: September, 1906), 2.

¹³ Land, *Pentecostal Spirituality*, 18.

¹⁴ G. F. Taylor, The Spirit and the Bride, in *Three Early Pentecostal Tracks*, ed. D. W. Dayton, (reprinted; New York: Garland Publishers, 1985).

unifying practice of the ancient church with denominational attempts to develop self-identifying statements of faith. While these more recent statements of faith are creedal in form, they are, intentionally or not, designed to divide just as Spurling argues.

One of the founding leaders of the COG was Ambrose Jessup (A. J.) Tomlinson. As the first General Overseer of the Church of God, he was, unarguably, the most influential personality to shape the early ethos of the COG and subsequent COGOP. Tomlinson believed that the church is in partnership and “intimate relation with [the apostles] to the extent [he is] working to the same end and in the same way to build up the same religious system and have the same spirit.”¹⁵ This underscores the theme of synergism that has been integral to Pentecostal modes of holiness and worship from the beginning. It was this urgent eschatological call to restore the church back to apostolic power and purity that fueled the enthusiasm of early Pentecostals like Tomlinson.

Pentecostalism’s timely appearance as the world transitioned from the nineteenth to the twentieth century could rightly be described as nothing less than a spiritual seismic eruption. It was a shift in the ecclesial landscape that was immediately marginalized by both the academy and greater ecclesial body. Admittedly, part of the driving force behind this marginalization could be relegated to the movements own self-imposed holiness standards and their own brand of ecclesial sectarianism.

Up until the third quarter of the last century, the academy gave little to no thought towards this ecclesial disruption created by the modern Pentecostal movement. It was not until the 1960s with the Charismatic movement that the church-at-large started showing a noticeable level of positive interest in the shifting landscape caused by Pentecostalism.

¹⁵ A. J. Tomlinson, *Minutes of the Twenty-first Annual Assembly of the Church of God*, (Cleveland, TN: September, 1926), 10.

Despite being a global phenomenon from its inception, no one imagined the impact Pentecostalism would have after one hundred years of existence. Today, the movement can no longer be ignored and is becoming harder to marginalize because of its influence on the entire body of Christ. Moreover, with Pentecostalism's global impact, there is a newfound responsibility among Pentecostals to better articulate their practices and beliefs. Even those outside the movement are offering contributions from their observations of and experiences with the Pentecostal church.

The seismic activity that took place at the beginning of the twentieth century has created an ecclesial tsunami that is sweeping over all the earth. This global phenomenon is being analyzed and sought after by almost every sector of the academy and greater church community. Its breakers have crashed over the global church affecting nearly every major denomination.¹⁶ No matter what one's level of interest or affiliation with this move of the Spirit, one has to admit Pentecostalism is an ecclesial force that must be reckoned with. What is taking place in the Global South/East is rightly described in terms of a new Christendom.¹⁷

However, in the West, this ecclesial tsunami is rapidly changing course and moving back out to sea. In its wake, the Western church has been left in the shallows of secularism and consumerism, resulting in much nominalism and misplaced affections. Admittedly, this observation may be painting with broad strokes. However, the contrast between the rapid growth of Pentecostalism in the Global South and its decline in the

¹⁶ Perhaps the one most noticeable exception is the Eastern Orthodox, who continue to express a level of animosity towards the movement, as detailed by Edmund J. Rybarczyk. See, Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism On Becoming Like Christ*, (Eugene, Or.: Wipf & Stock Publishers, 2006), 3-9. The concluding chapter of this project will offer a proposal that is informed by Rybarczyk that will suggest that greater dialogue between Orthodox and Pentecostal Christians would not only seem natural, but beneficial for both movements.

¹⁷ Jenkins, *The Next Christendom*, 8.

Western North is a means of concern and critique.¹⁸ At the risk of appearing alarmist, it might be appropriate to describe what is taking place in Pentecostal churches in the Western Hemisphere as a crisis. At any rate, those in the Pentecostal movement as a whole must be willing to step back and make an honest assessment of the challenges the movement is facing. As a restoration movement, Pentecostals themselves must be willing to discern fresh winds of the Spirit's work among them and the greater church at large. Part of responding to the challenges the movement is facing will entail identifying and getting back to the core of the Pentecostal distinctive.

A Response to the Challenge:

Pentecostalism began as a restoration movement. Early Pentecostals were deeply concerned with moving towards an authentic New Testament expression of faith and practice. In the early years of this modern movement, Pentecostals had to swim against the tide of acceptability. Today, Pentecostalism is the fastest growing segment of Christianity. Moreover, despite many Pentecostals' aversion to ecumenical dialogue as demonstrated in their resistance to the World Council of Churches, there is a new ecumenical breeze blowing in the sails of many Pentecostals.¹⁹ This has resulted in rich dialogue and cooperation with Evangelicals, Catholics, and Mennonites. With over 100 years of history behind them and the current surge of popularity, Pentecostals have recognized their responsibility to offer a more definitive theology of the church.

¹⁸ Hollenweger, *Pentecostalism*, 201.

¹⁹ Hollenweger, *Pentecostalism*, 371. It should be noted that Pentecostals are involved in WCC and are in dialogue with key movements such as, *International Catholic-Pentecostal Dialogue*, *Pentecostal-Reformed Dialogue*, and *Pentecostal/Mennonite dialogue*.

The Pentecostal movement, as a whole, has matured to the point of raising up its own scholars who have taken up the challenge to reflect critically on the history and theology of their movement. Much reflection has been offered in response to Steve Land's work on Pentecostal spirituality, which is a call to re-examine the movement's theology and practice. The conversations that have already taken place have paved the way for much clarity and the revitalization of the movement from within its ranks. This restorationist spirit (Spirit) has been at the core of the movement since its inception and is evidenced in much of the scholarship offered today. With Pentecostal scholars addressing a wide variety of theological issues, much of which is practical in nature, there has been a greater depth to Pentecostal theology in recent years. The discussions taking place between Pentecostals and those in other traditions has proven fruitful in helping those involved to recognize their place within the greater Church body. This has opened space at the theological table for Pentecostals to have their unique voice heard and respected within the academy.²⁰ What is missing, despite the close tie that exists between many Pentecostal scholars and the churches they serve, is a trusted connection between the Pentecostal churches and the robust experimental theology being developed in the academy today. This is of great concern.

Pentecostal scholars must continue to make it a priority to offer practical theological reflection that can reach beyond the confines of the academy and into the local church. Moreover, Pentecostal church leaders and laity alike must develop a greater trust and appreciation for what is taking place in the academy. The proposal posited in this project will attempt to show that a renewed interest in the ancient liturgies and

²⁰ Terry L. Cross, "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?" *Journal of Pentecostal Theology*, 16 (October, 2000), 28.

worship practices of the church may be an integral part of this ongoing conversation. The goal of this proposal is global in scope with a desire to offer suggestions to facilitate renewal within the movement. Yet, this is a modest proposal which strives to identify ancient worship practices that could be integrated with other Pentecostal beliefs and practices. It is presented in the hope of making some constructive contribution in the efforts to move towards a global Pentecostal theology of worship.

Some have observed that, in the formative years, the Pentecostal movement lacked in offering any substantial theology of the church. This may be overstating the case.²¹ While their early attempts to define the church were naive and sectarian, Pentecostals were genuine in their efforts to explain themselves in their attempt to bring reform to the body of Christ. Self-admittedly, Pentecostals need a clearer and more developed ecclesiology to coincide with any revisioning that is taking place with their theology.²² To advance such renewal, the Pentecostal academy has taken a noticeable place at the ecumenical round table. This ecumenical thrust offers Pentecostals a two-fold challenge. First, there will be the need to extend this conversation to the local churches. Second, Pentecostals will face the ongoing challenge to maintain a faithful Pentecostal hermeneutic.²³

²¹ While Pinnock praises the Pentecostals for a “lived out model of church,” he seems to overstate his case, claiming Pentecostals “have not offered much in the way of theological understanding.” See Clark Pinnock, “Church in the Power of the Holy Spirit,” *Journal of Pentecostal Theology* 14 (2006), 149. Dale M. Coulter offers a counter to this claim by tracing the early contribution that the Church of God offered. See, Dale M. Coulter, “The Development of Ecclesiology in the Church of God (Cleveland, TN): A Forgotten Contribution?”, *Pneuma* 29 (2007). See Also, French Arrington, *Christian Doctrine A Pentecostal Perspective* Vol. 3, (Cleveland, TN: Pathway Press 1994).

²² Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids: Zondervan, 2006), 155.

²³ Land, *Pentecostal Spirituality*, 45.

Harold Hunter, along with others, points to the diversity within the movement that creates an additional challenge for Pentecostals in their attempts to offer a universally-accepted (global) ecclesiology.²⁴ The agents through which Pentecostals can overcome these challenges are the Holy Spirit and those who have already courageously paved the way to open dialogue with those of other movements and traditions. While pursuing such talks, it will be vital for Pentecostal groups to maintain their emphasis on following the movement of the Spirit together (in community). Moreover, it is the universal Pentecostal understanding of the Spirit's role in leading the church that can be taken as a springboard into a universally-accepted Pentecostal theology of the church. This call for universal acceptance is based on two important understandings of the nature of the church: First, the unity of the Church shared by all those who confess that Jesus Christ is Lord and have been baptized into the life of the body of Christ; Second, the empowerment of the Spirit's presence in the Church universal. These two aspects of the church's nature reveal an ontological interconnectedness that is holistic in nature and results in transformation of those who identify as Christian associated with their baptismal vows.²⁵ Pentecostals' lack of sacramental theology and restricted pneumatology often times blind them to their connection to the larger body of Christ.

In an attempt to formulate a distinct Pentecostal ecclesiology that is more inclusive, Steve Land's work may prove helpful. His understanding of the "integrating core" of orthopathy as an ontological (re)creation brought about by the presence of God offers an ecumenical trajectory that may be palatable to Pentecostals if properly

²⁴ Harold Hunter, *Pentecostal Movements as an Ecumenical Challenge*, Concilium 3, (1996), p 17. This was a discussion point among the Pentecostal scholars who I interviewed for this project.

²⁵ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids: W. B. Eerdmans, 1993), 165.

understood.²⁶ This core, identified in the early years of the modern Pentecostal movement as power and holiness, is acutely connected to the affections that are apocalyptically informed.²⁷ They indicate that the Christian life is a journey that is moving to a specific goal. These core affections in turn are understood to be produced by a synergistic understanding of salvation and the empowerment that comes through a Pentecostal belief in the fullness of the Spirit working in believers' lives. Moreover, these core affections inform the way Pentecostals worship, walk in fellowship with others, carry out their mission, and build structure. Such informed practices are held in tension as the believing community carries out the mission of and witness to the "already but not yet" kingdom.²⁸

One aspect of the Pentecostal experience that has been integral from the beginning is the altar call. This fundamental practice can be described as an art form developed within the rubric of revivalist preaching. This style of preaching moves the hearers to a desired conclusion and could possibly be identified as the central aspect of a typical Pentecostal worship service. This preaching style is rooted in the Wesleyan/Holiness revivals of the eighteenth and nineteenth centuries and inherited by Pentecostal preachers. In fact, it has been observed that the Pentecostal movement was a global phenomenon from its inception due to the influence of global Wesleyanism.²⁹ Some suggest that without the Wesleyan and Holiness movements, there would be no Pentecostalism.³⁰ It was Wesley's *crisis* language that helped develop what is now called

²⁶ Land, *Pentecostal Spirituality*, 182.

²⁷ Land, *Pentecostal Spirituality*, 23.

²⁸ Land, *Pentecostal Spirituality*, 55, 111.

²⁹ Allan Anderson and Edmond Tang, eds., *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, 2nd ed., (Eugene, Or.: Wipf & Stock, 2011), 34.

³⁰ Land, *Pentecostal Spirituality*, 49.

the altar service, which has been an important feature of Pentecostal worship from the beginning.

The altar service added a lively substitute for what early Pentecostals believed was dead ritual and formalism. It was at the altar that Pentecostals encountered the real presence of the living Lord. Moreover, it was seen as a moment of transformation with instantaneous results. The need for such instantaneous transformation was associated with the urgency of living in the last days which this modern Pentecost signaled. It was believed that one could be saved, (fully) sanctified, and filled with the Spirit all in one service. Many were launched out into ministry without any formal training based on their altar testimony. Relying on the altar service to bring about the formation needed for Christian life and leadership has left many Pentecostals in the shallows.

Today, with over one hundred years of history behind them, Pentecostals are facing many challenges. In North America, one of the more acute challenges is how to pass Pentecostal spirituality down to subsequent generations and keep their young people in the fold.³¹ This project will contend that part of the problem lies with a shift from the core and misplaced affections. Pentecostals have not placed enough emphasis on the hard work and long-term nature of proper spiritual formation. This has led to much disinterest among Gen Xers and Millennials. Another factor in the equation is the need to overcome entrenched attitudes of anti-intellectualism, which has greatly hindered the depth of theological reflection coming from the ranks of Pentecostal leaders. This is a movement-

³¹ This is not a challenge restricted to Pentecostals. Many evangelical and traditional denominations are facing the same challenge. Beside what is proposed in this paper, an interesting corollary to the modern children's church and the young people's exodus from the church may be a contributing factor to this recent travesty. The rise of the modern children's church and its connection to the church's inability to keep its young would make a good research project.

wide concern. Anti-intellectualism has contributed to stunting the spiritual growth of believers in the pews resulting in a lack of theological depth among its leaders and a crisis of identity among many in North American Pentecostal churches. Like most other Pentecostal denominations, the COGOP is overcoming this challenge. However, leadership development and retention continues to be a major hurdle for the COGOP because of the absence of any formal educational institution.³²

Today, the lack of systematic and intentional spiritual formation has caused many Pentecostal denominations to face a leadership crisis. Admittedly, much of this stems from the anti-intellectualism that still flows just below the surface level of much of the Pentecostal church. Pentecostals are taking their place within the academy and the streams of anti-intellectualism are rapidly drying up. However, it will not be the academy that will be the solo salvation of Pentecostalism. The rise of Pentecostal scholarship has added much to theological reflection and leadership development, but academic pursuits bring about their own challenges. How will the Pentecostal church resist leaning too heavily on the arm of scholasticism at the expense of recognizing and seeking the power of the Spirit working in their midst?

There may be another good reason for the lack of proper formation within the rank and file of Pentecostals. This project will explore the antitraditionalism within the early stages of the Pentecostal movement as a major factor in a lack of formation. It will be posited that the ancient liturgical practices and sacraments were meant to be more than memorials and expressions of adoration. They were created to be didactic tools that

³² Despite the lack of an educational institution, various leadership development programs offered from the international, regional, and state offices have helped create a homogeneous leadership development strategy for the denomination.

shaped the worshipper and the worshipping communities for the specific goal of Christ-likeness.³³ Moreover, it will be posited that a renewal in these ancient practices may offer a way forward because of their formative nature and disciple-making function. While one needs to be cautious in judging what took place in the past, it is clear to some that the antitraditionalism found within Pentecostalism may have cost the movement more than it gained.³⁴ It may have been a needed correction at the time, but the time has come to critically reflect on the ramifications for cutting off sixteen hundred years of church tradition.³⁵ As others have observed, this proposal is an attempt to show that early Pentecostal antitraditionalism was misguided and inconsistent.³⁶ It led to many schisms due to sectarian hubris. Because of the restoration of the Spirit's dynamic among them, many Pentecostals saw their brand of belief to be the purest expression of faith reaching back to the early church.³⁷

With much respect extended to those who have paved the way for Pentecostalism to grow to such a mighty force, this project is offered as a means to add to the conversation of needed renewal today. Much has been offered already in North America and Western Europe that points to a newfound interest in the ancient liturgies of the church as a gateway to renewal. In chapter 2, a wide variety of works from within and outside the movement will be introduced as a means to discern what the Spirit is doing

³³ James K. A. Smith, *Cultural Liturgies*, Vol. 2, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013), 122.

³⁴ Steve Land suggests that the creeds be used to help guard the faith, while caution is offered along with their use to "not limit the sovereign leading of the Spirit." Land, *Pentecostal Spirituality*, 34.

³⁵ Early Pentecostals seemed to be following in the steps of John Wesley, who identified the Constantinian crisis as a major misstep of the church. Much of Wesley's restorative theology was drawn from the patristic period of Christianity. See Aaron Friesen, "Pentecostal Antitraditionalism and the Pursuit of Holiness: The Neglected Role of Tradition in Pentecostal Theological Reflection" *Journal of Pentecostal Theology* 23, no. 2 (2014): 195.

³⁶ Friesen, *Pentecostal Antitraditionalism*, 206.

³⁷ Friesen, *Pentecostal Antitraditionalism*, 206.

through this surge of interest in ancient liturgical practices. There is a plethora of voices calling the Pentecostal and evangelical churches back to the wisdom found in these liturgies. Two prominent voices that I will engage in this project will be James K. A. Smith and Robert E. Webber.

Webber, now deceased, has left the church with a wealth of resources and insights into the pedagogical nature of worship. God's people, he would argue, are identified in and through a saving event that is at the heart of their worship.³⁸ The church's worship practices, like those found in the Old Testament, are designed to teach and remind believers of the story that they belong to. Webber offers a comprehensive look at how worship is designed to form the believer and believing community as well as practical helps to (re)introduce these ancient forms of worship to the church.

The idea of worship practices as being didactic in nature is what James Smith proposes, along with a nuanced anthropology. Smith posits that rather than being understood as solely *thinking beings* as argued for by philosophers like Descartes, humans are best understood to be "desiring beings" by nature.³⁹ It follows that, human learning goes beyond just disseminating information. Learning happens predominantly through social practices and takes place primarily at the heart/gut level. The church's liturgical practices are designed in such a way that they work to transform our broken and distorted desires back towards God.

Secular writers have picked up on the idea that deep-rooted desires are what drive behavior. Etienne Wenger identifies humans first and foremost as social beings. For him,

³⁸ Robert E. Webber, *Worship Old and New: A Biblical, Historical, and Practical Introduction*, rev. ed. (Grand Rapids: Zondervan, 1994), 22.

³⁹ James K. A. Smith, *Cultural Liturgies*, Vol. 1, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 41, 51.

learning is a social construct that builds on past ideas that are ever pushing human achievement into the future.⁴⁰ David Brooks also offers a social construct with human love/desire as a major contributor to how humans are motivated in their decision making.⁴¹ Marketers are keenly aware of this uniquely human trait and creatively offer their products using images of “the good life” with very little information offered in their advertising mediums.⁴²

Another way of saying that humans are *desiring beings* is to say that they are *liturgical beings*.⁴³ It would seem that the early church mothers and fathers knew this. Such language will be helpful to demonstrate the didactic nature of the ancient liturgies and their ability to create within the worshipping believer “pedagogies of desire.”⁴⁴ In other words, human desires can be shaped by habitual practices that are social in context. Built on the assumption that this model is true, it will be important to recognize that there are competing (societal) liturgies that vie for people’s attention. These social didactic practices offer some version of the good life and need to be recognized for what they are, competing liturgies.⁴⁵ It will be argued that the ancient liturgies of the church offered a certain wisdom that countered the secular liturgies that are incongruent with the “abundant kind of life” God offers humanity through the salvific work of Jesus Christ.⁴⁶

⁴⁰ Etienne Wenger, *Communities of Practice: Learning, Meaning, and Identity* (Cambridge, U.K.: Cambridge University Press, 1998), 12.

⁴¹ David Brooks, *The Social Animal: The Hidden Sources of Love, Character, and Achievement* (New York: Random House, 2011), 5-17, 205-7.

⁴² James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, a division of Baker Publishing Group, 2016), 41.

⁴³ Smith, *Imagining the Kingdom*, 3.

⁴⁴ Smith, *Desiring the Kingdom*, 24, 87, 110.

⁴⁵ Smith, *Desiring the Kingdom*, 51. See also, Smith, *You are What You Love*, 23.

⁴⁶ This expression stresses the qualitative, in contrast to quantitative, dynamics of the new life offered in Jesus’ kingdom proclamation as understood and articulated by Dallas Willard. See, Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998).

Perhaps it would be proper to speak of liturgies, both secular and religious, to be seen as tactile connections that help people reach towards a desired future. In this model, to be human is to be categorized as a desiring being in community moving towards a certain telos or goal envisioned as the good life. Therefore, it is understood in this model that human desire is a driving agent of becoming.⁴⁷ In the Christian context, liturgies are more than habit-forming rituals that are practiced as a means to better one's future. Liturgies in Christian worship, especially those connected to the sacraments, are also infused with spiritual power that is efficacious in nature.

The efficacious nature of the church's worship practices and liturgies has been for the most part lost to many Pentecostals. It will be argued that by not receiving them rightly, Pentecostals have forfeited much of the sacraments' transformative power intrinsic to their practice. This brings the discussion full circle to Land's proposal that at the core of Pentecostal spirituality lies a correlation between God's power and holiness and certain apocalyptic affections. These affections are apocalyptic in nature because they correspond with those of the early church and offer continuity between the beginning and the end of the epic story of God's salvation.⁴⁸ It is the transformation of the affections that lie at the core of Pentecostal spirituality that are of concern here. The liturgies are efficacious because the real presence of the resurrected and exalted Jesus is made possible by the agency of the Holy Spirit. The robust pneumatology needed for such a proposal may help combat the nominalism found in much of the church today. This is something Pentecostals have always believed would happen because of the dynamics of the presence of God among them.

⁴⁷ Smith, *You Are What You Love*, 22.

⁴⁸ Land, *Pentecostal Spirituality*, 60.

All Pentecostals and Charismatics believe the central truth that God is present among them in a dynamic way. This dynamic presence recreates the believer's inner being individually, so that the transformed affections are an identifying mark of the Pentecostal church corporately. Moreover, through the agent of the Spirit, Pentecostal orthopathy (right affections) becomes the integrating factor of the two interdependent rubrics of Pentecostal orthodoxy (right belief) and orthopraxy (right practice).⁴⁹ All three working in conjunction with each of the others creates a communal reflection of God working through them in the world. What is being proposed here is the call to once again embrace the ancient liturgies of the church as a means to open space within the worshipping community for the Spirit to do the work of God.

It is important that the short-term outcomes of this project be differentiated from the long-term goals of the proposals being made in this project. The work of transformation and spiritual growth called for here is a work that is done over time. This is what was understood by the church mothers and fathers. As the outcomes of this project are gathered and assessed, one must be mindful of the limitations of such a project. The proposal offered here is to demonstrate that it is possible to introduce the ancient liturgies of the church to a traditional Pentecostal congregation without losing the core of the Pentecostal distinctive. Whatever levels of transformation that may take place may not (most likely will not) be evident for years to come.

With a revisioning of Pentecostal worship and its integration with the ancient liturgical practices of the church, discernment and creativity are called for. Once again, Harold Hunter's insights are apropos.

⁴⁹ Land, *Pentecostal Spirituality*, 183.

Yet one common feature distinguishes Pentecostal churches. Even with the most rigid controls from the top down, the local churches are constantly exhorted to be alive and on fire. Each member is expected to be active and carry the flame. To bend a familiar image, Pentecostals believe in the transubstantiation not of elements or buildings, but of believers.⁵⁰

Therefore, when one cuts into the heart of the Pentecostal church, one finds it transformed into a theo-pathy (the heart of God). The goal is to become like God in God's humanity – to become like Christ.

For classical Pentecostals, this translates into the Christocentric Five-Fold Gospel where Jesus is Savior, Sanctifier, Spirit Baptizer, Healer, and Soon-Coming King. It is Christocentric because of, not in spite of, the fact that Pentecostals embrace the fullness of the Spirit. The comforter has come and she testifies of Jesus. Moreover, because Jesus is made known by the Spirit, the Father can be known through the same Holy Spirit, and through the Spirit the redeemed are found in the Father and the Son. Again, we find evidence that something new is taking place on the inside. Believers' affections have been set on things above because of the radical transformation of their nature.⁵¹ It is no longer they who live, but Christ who lives in and through them. This also leads to a Trinitarian understanding of the way Pentecostals worship, walk in fellowship, carry out their mission, and build ecclesial structure.

It may be helpful at this point to address the synergistic nature of salvation embraced by classical Pentecostals before moving beyond worship to other ecclesial concerns of fellowship, mission, and structure. It may help fend off accusations of Pelagianism because of the Pentecostal propensity to work with God in their salvation

⁵⁰ Hunter, *Pentecostal Movement*, 19.

⁵¹ R. H. Gause, *Living in the Spirit: The Way of Salvation*, rev. and expanded ed. (Cleveland, TN.: CPT Press, 2009), 24.

experience(s). Pentecostal claims of salvation (saved, sanctified, filled with the Holy Spirit, healed, and hope in the soon return of Christ) are claims of faith. These claims are solely rooted in the grace of God, which is primary. It is primary because grace must come first. It is synergistic because love leaves room for choice.

Furthermore, because of human depravity due to sin, grace is primary because it is the only means by which the fallen human nature can be transformed. As a result of the new nature birthed by the presence of God, believers have the power to will and act according to God's nature and will. Human response is secondary. It is based on faith – a faith that is grounded in the love of God and in part expressed in the liturgical practices of the worshipping community. The church's liturgies are a response to and in cooperation with God who is already at work in the redemption of all creation. This synergism is evidenced in believers as God's love compels them to join in the mission of God, working in cooperation with the Spirit as witnesses to the new creation coming to bear on the old. A fully-orbed ecclesiology will not solely focus on a theology of worship. Therefore, any proposal involving a single aspect of renewal, like the one offered here, must be integrated with other proposals if the ontological transformation at the core of Pentecostalism is to be properly delineated and understood.

Revisioning Pentecostal Worship:

What might a revised Pentecostal theology of worship look like? The integrating nature of the ontological transformation at the core of Pentecostalism is characteristic of Pentecostals' understanding of being a worshipping community. Pentecostals are a redeemed, sanctified, empowered, healed and expectant community. The presence of the

Spirit makes it possible to enter into and be an expression of the eternal Trinitarian community enjoyed by Father, Son, and Spirit.⁵² This is nothing less than a Trinitarian encounter that is communal in nature and touches every aspect of creation.⁵³ Clark Pinnock helps find the language to express what Pentecostals have experienced from the beginning of their movement. The social aspects of the church may be a “mirroring” or an “echo” of the relations between the members of the Trinity.⁵⁴ The implications of such an idea are sobering. It informs one’s understanding of neighbor, ethics, structure, and mission on a global scale.

Jesus’ teaching on the identification of neighbor becomes a move to be more inclusive and diverse, creating a global fellowship like no other. The landscape is improving, but more efforts should be made to allow other voices outside the privileged western north to be heard and better appreciated.⁵⁵ A Spirit-empowered community with a desire to reflect the heart of God is well-equipped to overcome prejudicial interests. It is the sanctifying presence of the Spirit that creates the uncommon unity among believers and openness to the other. It opens their ears to other voices while at the same time helps maintain a distinctive Pentecostal voice. The Spirit creates a unique environment in which each member of the body looks to identify and watch out for the interests of the others. Believers can do this because their spirits bear witness with the what the Holy Spirit of God is doing in and among other brothers and sisters.

⁵² Again, as noted above, any revisioning of doctrine is not a wholesale deconstruction of doctrine but the understanding of how these doctrines inform the way believers live, worship, and conduct their mission. This is no more true than what is being done with the doctrine of the Trinity, which if properly understood, informs every aspect of ecclesial life.

⁵³ Villafañe, *The Liberating Spirit*, 166.

⁵⁴ Pinnock, *Church in the Power of the Holy Spirit*, 154.

⁵⁵ Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology* (Downers Grove, IL.: IPV Academic, 2002), 9.

Jürgen Moltmann has been an informative dialogue partner with Pentecostals in the academy. He contends that the fellowship enjoyed between believers and Christ is not only made possible by the Spirit, but that the Spirit is the very essence of that fellowship.⁵⁶ Not only does the Spirit open up the believer's heart to other voices, but the community becomes an expression of the manifest presence of God through Spirit empowered charismata. For Pentecostals, there is no room to entertain the cessation of the gifts of the Spirit. The presence of the eternal Spirit creates an atmosphere of expectancy for the gifts to be in operation among them.

The presence of the charismata creates a communal character that is multifaceted. The church is understood to be the embodiment of what will be fulfilled in the coming kingdom as a charismatically-charged community gathering under the authority of God's plan of renewal.⁵⁷ The liturgies of the church reflect this new order of existence and its connection to the salvific action of God in the past. This renewal is in continuity with the creative order that was in the heart of the triune God from the beginning. A faithful theology of the Trinity is essential for proper worship and witness. Such will ensure a healthy theology of creation as the winds continue to shift towards naturalism in the secular world.⁵⁸ This, once again, points to the transforming nature of the worship practices.

The multifaceted character of the charismatic fellowship can be a marker for a universally-recognized Pentecostal theology of the church. Conjoined to the universally-

⁵⁶ Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Minneapolis: Fortress Press, 1993), 33.

⁵⁷ Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, 294.

⁵⁸ Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology*, (Grand Rapids: Eerdmans, 2012), 241.

recognized ancient liturgies and sacraments of the church, charisms may act as unifying agents for the Body of Christ as a whole. Moreover, it may be the contribution Pentecostals bring to the ecumenical table. Paul teaches that each member is given gifts for the common good. There is a certain sharing together with transformative expectations when the charisms are present. The manifestations of the charismata are more localized. However, a renewed theology of the charismata with ancient liturgical practices may offer a way forward to identifying a global Pentecostal theology of worship.

Therefore, it may be possible to work towards and identify an “ontology of communion”⁵⁹ that exists among Pentecostals. The character of the Pentecostal communion is revelatory and dynamic with social connotations.⁶⁰ Each expression of the charism is a breaking in of the kingdom of God. In the Pentecostal church, there is no dichotomy between experience, tradition, and doctrine.⁶¹ These gifts will be present until “perfection comes” and the kingdom is fully realized at Jesus’ appearing. The charisms also provide the church with the authority to reach out into a world in need of the redeeming qualities of the perfect union found between Father, Son, Holy Spirit.

Revisioning Pentecostal Mission:

The Pentecostal church started as a missionary movement whose members, believed to be empowered and commissioned by the Spirit of God, went forth to bring in the end time harvest. The cruciform nature of God revealed in Jesus Christ points to a

⁵⁹ Veli-Matti Kärkkäinen, “Church As Charismatic Fellowship: Ecclesiological Reflections from the Pentecostal-Roman Catholic Dialogue,” *Journal of Pentecostal Theology* 18 (2001), 113.

⁶⁰ Robert Banks, *Paul’s Idea of Community*, rev. ed. (Peabody, MA.: Hendrickson Publishers, 1994), 92.

⁶¹ Studebaker, *From Pentecost to the Triune God*, 15.

God who is missional in character and willing to condescend to the *other's* level. This missionary thrust was part of the Pentecostals distinctive from the beginning. For Pentecostals, glossolalia was a sign and means to preach to all creatures in the power and influence of the Holy Spirit.⁶² Pentecostals have been creative and multifaceted in their missionary efforts. Globally, Pentecostal theology and practice of mission has been holistic. Unfortunately, as Pentecostals have enjoyed a lift in social status, there has also been a shift from the social aspects of the Gospel. Pentecostal affections have been betrayed. Perhaps this is just one more area where the ancient liturgy's integration with Pentecostal practice can be helpful for renewal.

The missional character of the Pentecostal church speaks of the church's prophetic role for such a time as this.⁶³ Pentecostals can no longer afford to be fearful of losing the Spirit's presence when moving to speak into the social ills of the day. At the risk of overstating the ramifications of what is being proposed here, the transformative possibilities of integrating ancient worship practices with Pentecostal practice and theology may be what the church needs in this secular age.⁶⁴ If Pentecostals are to be true to their claim to the prophethood of all believers, they must find their voice and speak holistically to this generation.⁶⁵ It is not enough to have the doctrine without Spirit-inspired action to substantiate the Pentecostal claims of power and presence.

⁶² Faupel, *Everlasting Gospel*, 23.

⁶³ Ronald J. Sider, *Just Generosity: A New Vision for Overcoming Poverty in America*, 2nd ed. (Grand Rapids: Baker Books, 2007), 101.

⁶⁴ Pinnock, *Church in the Power of the Holy Spirit*, 153

⁶⁵ Land, *Pentecostal Spirituality*, 69. Also, Roger Stronstad, *The Prophethood of All Believers: a Study in Luke's Charismatic Theology* (Cleveland, Tenn.: CPT Press, 2010).

Recognizing Pentecostal Form(ality) in Worship:

A. J. Tomlinson believed that a hierarchical structure for the Church of God was not only biblical, it was necessary. He thought that the mission of the church would not succeed without a proper political system in place.⁶⁶ It has always been a challenge for the church to properly integrate the “institution and the charismatic.”⁶⁷ With the rise of secularism, in conjunction with a globalized Pentecostal presence, there needs to be a revisiting of how to develop faithful structures that are reflective of the ontological communion Pentecostals share universally.

What follows is a brief teaching on the practices that are already in place that can be described as formal Pentecostal liturgies. These practices are tied to the proclamation of the Five-Fold Gospel. Such a teaching has already been proposed to introduce the ancient wisdom found in the church’s traditional liturgical models.⁶⁸ Because these practices are Christo-centric and seen as works of the Spirit, they may be used as a springboard for a deeper understanding and appreciation of the efficacious nature of other liturgical practices.

The Pentecostal church is a worshiping church. Pentecostal worship is enlivened and transformational because of what Pentecostals recognize as the ever-present Spirit among them. Pentecostals testify to and celebrate an ontological change that takes place at the core of their being as a result of their salvation experience. Pentecostals recognize and embrace the presence of the sovereign God to whom all praise is due in their enthusiastic expressions of worship. Worship is also a celebration of God’s redeeming

⁶⁶ Coulter, *A Forgotten Contribution*, 77.

⁶⁷ Hunter, *Pentecostal Movement*, 18.

⁶⁸ See Archer, *Nourishment For the Journey* and Tomberlin, *Pentecostal Sacraments*.

work in the lives of those in the community. The integrative nature of their transformed orthopathy not only reflects the heart of God, but it helps create in the believer a heart for God. There are many aspects of Pentecostal worship that are worth mentioning. Pentecostals enjoy a rich diversity of styles and expressions that can be seen in their music, prayer and liturgical forms, and proclamation of the word of God.⁶⁹ This diversity is an obvious result of cultural diversity inherent in a global movement. Just as significant, this diversity can also be attributed to the freedom in the Spirit that Pentecostals celebrate. As a result, there is no one expression or style that can be labeled as definitive or universally Pentecostal.

However, Pentecostals have the elements of a dynamic theology of worship in place which can be universally definitive and easily connected to other traditional liturgies and forms of worship. These elements are associated with Pentecostals' understanding of the Five-Fold Gospel. Pentecostals enjoy five expressions of worship that act as signs or sacraments that go along with the five points of the Pentecostal Gospel message.⁷⁰ The initial salvation experience of regeneration is marked by water baptism. Closely associated with regeneration, but distinct from it, is sanctification which is marked by footwashing.⁷¹ Spirit baptism is marked with speaking in tongues. Healing is

⁶⁹ This is an oral liturgical tradition that has its roots in Black spirituality. See Hollenweger, *Pentecostalism*, 271.

⁷⁰ The challenge will be to demonstrate that each of these acts of worship are biblically viable expressions for the church today, since not all these expressions are seen as traditional sacraments.

⁷¹ Footwashing is generally misunderstood as a call to service or humility. Chris Thomas' work on footwashing points to the possibility that footwashing could be observed for the continuing cleansing associated with a Wesleyan understanding of sanctification. Moreover, it acts as an extension of water baptism. Thomas offers many lectures, papers, and monographs that are quite convincing and hard to ignore. See especially, John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (London: T & T Clark International, 2004).

marked with anointing with oil. Finally, the soon return of Jesus is marked by communion.

The emphasizing of these sacraments and their proper meaning will bring about an integration of the worship of God and the proclamation of the Gospel. By doing so, Pentecostals may be able to offer an expression of worship that is universal in scope that might help deepen what they have to offer in the ongoing ecumenical dialogue. Moreover, the celebration of the sacraments should be seen as an expression of the salvation experience. This will help Pentecostals hold onto the dynamic or fluid nature of the salvation experience and avoid the pitfalls of seeing it as a static one-time event or calcifying as normative one particular local or regional expression.

Both Kenneth Archer and Daniel Tomberlin have written extensively on the connection of the Pentecostal understanding of the Gospel, salvation, and these five Pentecostal expressions as sacrament.⁷² They have laid a good foundation to take the Pentecostal church further into the efficacious nature of worship. Robert Webber has left the church with many resources that could help do the same. Especially pertinent to a Pentecostal ethos are his ideas of worship as a retelling of God's story and a foretelling of God's future.⁷³ This transformation through remembrance and anticipation correlates with the Pentecostal apocalyptic affections that are moving towards the final telos – union with God.

⁷² See Archer, *Nourishment For the Journey* and Tomberlin, *Pentecostal Sacraments*.

⁷³ See Robert E. Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative*, Ancient-Future Series (Grand Rapids: Baker Books, 2008).

In Conclusion:

Recognizing the work of the Spirit in the process of their theological construction will only help Pentecostals stay true to the distinctive that has made Pentecostalism a poignant ecclesial and social force in the world today. Pentecostals have a rich theological heritage that can be creatively reintegrated into the ancient practices of the church. It is in the context of what is taking place through the paradigm shift from modernity and post-modernity that offers Pentecostals an opportunity to rethink their theology from the ground up. Perhaps what takes place will be more in line with a move back to pre-modern understanding and practice that is more open to such integration of these forms of worship.

The presence of the Spirit is the agent that creates an ontological change in believers' affections. This integrative core brings universal recognition of what really makes Pentecostalism Pentecostal. The Spirit's presence keeps the salvation experience from becoming static and makes one's understanding of the Gospel Christocentric. On the other hand, it is the church's traditional connects to the ancient liturgical worship forms that identifies its worship as Christian. Pentecostal worship is passionate and alive, and there is no reason why this passion should diminish as traditional liturgies are introduced once again. Pentecostal fellowship is characterized with a desire to function under the charismata of the Spirit and moves the believer out into the harvest. Being better grounded in the ancient forms of worship integrated with the trajectory of the revelatory nature of Spirit baptism, may be what the Pentecostal church needs to help stay the secularism and other driving cultural shifts taking place in the world today.

The structure and flow of this project will follow the assumptions made in this first chapter. Chapter 2 is a literary review that engages resources that support the assumptions from Pentecostal and non-Pentecostal writers. Chapter 3 involves a biblical and theological framework for developing didactic worship forms including creeds and liturgies.

Chapter 4 offers two strategies for practical application of the proposal made in this project. First, a case study involving a typical Pentecostal church that successfully integrated several key elements of liturgical worship into their Pentecostal worship services. Second, interviews with COGOP leaders and members of the academy (not necessarily associated with the COGOP), will be discussed to see what, if any, interest the proposal has among key leaders of the denomination and academy.

Finally, in Chapter 5, outcomes, observations, and recommendations will be offered. Along with these concluding insights a further proposal will be offered that calls for more open dialogue between Pentecostal and Eastern Orthodox churches. If the premise of this paper is correct, then human beings are more than calculating, thinking, rational beings. Humans are desiring, worshipping beings. It will be recommended that any Pentecostal didactic strategy for discipleship and leadership development should reflect this. Hence, Pentecostals must not allow their academic pursuits of knowledge to crowd out the work of the Spirit in shaping human affections and desire. This proposal is one attempt to faithfully embrace Pentecostal distinctive while working towards the revisioning of Pentecostal theology and spirituality.

CHAPTER 2

LITERATURE REVIEW

For Pentecostals, the beginning and end of theological reflection will be infused with our experience of God through his Spirit...We may be evangelical in that we hold to the common truths of the faith handed down for generations, but we are not just evangelicals who speak in tongues! We are a people invaded by the Spirit, knocked off our horses as was Saul (Acts 9); therefore, we cannot think, live or write as if this experience of the living God were peripheral.

Terry Cross

Introduction:

Dr. Cross concedes that at the dawn of the 21st century, Pentecostals were still unsure about settling on a methodology that reflected their theology of encounter. I hope to show in this literature review that, while there is still much work to be done, Pentecostals have come into their own and have made great strides in formulating a narrative methodology based on the Five-Fold Gospel. I hope to show that this is an integrative hermeneutic that keeps both heart and mind in creative tension. It is a methodology that occurs within the believing community that takes into consideration the Spirit's work and presence in its engagement with Scripture.

Along with this introduction and conclusion, this chapter's main body is divided into three sections. First, I will introduce the key Pentecostal theologians that have helped inform my understanding of the interpretive task. Most of the works engaged are in some way responding to Steven Land's proposals either directly or indirectly. Second, I will introduce non-Pentecostal theologians that address the concerns and challenges of my project and proposals. Third, I will introduce three prominent Eastern Orthodox theologians that I have found informative for my own theological development. I believe

their works will prove to be helpful in introducing ancient liturgical practices as a means to help construct a more fully-orbed and integrative sacramental theology within Pentecostalism.

The order of the books and theologians presented here are in some way reflective of the narrative theological methodology teased out in this chapter. I loosely follow a trajectory of my own journey of learning over the past twenty years. It is reflective of the progress Pentecostals have made in formulating a distinct yet Christian hermeneutical methodology. As stated in Chapter 1, this project engages Steve Land's proposals and is an attempt to continue his call for the (re)vision of Pentecostal theology. This will be my starting point.

Pentecostal Contributions:

Steven J. Land

This project seeks to respond to Steven J. Land's seminal work *Pentecostal Spirituality: A Passion for the Kingdom*.¹ Published in 1993, *Pentecostal Spirituality* would be the first of many volumes published as the *Journal of Pentecostal Theology Supplement*. The importance of this volume and subsequent works has been well documented and substantiated by the depth of scholarship found in the many volumes that followed. Speaking of the *Journal of Pentecostal Theology* and the subsequent supplement series, Daniel Castelo makes this pertinent observation:

Both endeavors arose in the early 1990s out of conversations John Christopher Thomas and Ricky Moore were having with Sheffield Academic Press. Upon reflecting on the details of these developments, Thomas notes that the 1990 meeting of the Society for Pentecostal Studies

¹ Steven J. Land, "Pentecostal Spirituality: A Passion for the Kingdom" *Journal of Pentecostal Theology Supplement Series*, Vol. 1, (Sheffield, England: Sheffield Academic Press, 1993).

was especially important, for at that time, it appeared that Pentecostal scholarship had reached a critical mass... Thomas later reflected about this moment, "We knew immediately what the first volume should be, Steve Land's soon to be completed Emory University PhD dissertation on Pentecostal Spirituality, a work that in large part would chart the course for a variety of constructive engagements in the area of Pentecostal Theology."²

I was introduced to Land's work in 1998 when I was conducting my undergraduate studies at Lee University, Cleveland, TN. Land's call for a (re)visioning of Pentecostal theology captured my imagination for what renewal would look like within the movement. Intuitively, I somehow understood that I would attempt to play some part, be it ever so small, in such work. I was attracted not only to the call for renewal, but also the way Land stretched the bounds of academic sensibilities calling for a distinct Pentecostal methodology. Others have followed his lead and have begun the hard work of constructing a distinctive Pentecostal hermeneutic and theological methodology.³

Land posits that, for Pentecostals, theology takes place when the whole person comes into engagement with and within a worshipping community where gifts of the Spirit are in operation.⁴ He further postulates that this can be traced back to the early years of the Pentecostal movement. He agrees with Walter Hollenweger that the heart of Pentecostal theology is found in those early years constituting the *norm* for Pentecostal spirituality.⁵

² Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition*. (Grand Rapids: William B. Eerdmans Publishing Co., 2017), 2. Quoting, John Christopher Thomas, "Editorial," *Journal of Pentecostal Theology*, 18, no. 1 (2009), 2-3.

³ In his discussion on methodology, Terry Cross asks, "Can there be Pentecostal systematic theology?" Terry Cross, "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?" *Journal of Pentecostal Theology*, 13 (April, 2000), 32.

⁴ Land, *Pentecostal Spirituality*, 32

⁵ Hollenweger, *Pentecostals and the Charismatic Movement*, 551. Land, *Pentecostal Spirituality*, 47.

Land identifies Pentecostal affections as the integrating core of Pentecostal spirituality, shifting it away from what many have identified as tongues speech as (initial) evidence of Spirit baptism.⁶ These affections are apocalyptic in nature in that they reflect the goal of spirituality; that is, to be like Christ at his appearing. Moreover, the affections are formed within the worshipping community and call for a distinct methodology for developing and articulating Pentecostal theology. Land's proposals have many implications for Pentecostal theology reflected in the many volumes that have already been produced in response to his proposals. The focus of this project is Pentecostal worship, but I hope to show how the formational qualities of Pentecostal worship have an integral function in such an integrative methodology.

John Christopher Thomas

Christopher Thomas' close relationship with Land made room for him to be one of the earliest Pentecostal scholars to respond to Land's proposals. There are two primary works of Dr. Thomas that I will engage. The first, "Pentecostal Theology in the Twenty-First Century" is Thomas' 1999 Presidential address to the Society of Pentecostal Scholars.⁷ In his address, Thomas recognizes that Pentecostalism is in transition from adolescence to adulthood. Thomas observes that Pentecostals were beginning to make up a large portion of the student bodies in theological institutions at the turn of the 21st century. He also identifies a concern over the widening distance between the academy and the Pentecostal church. He proposes a methodology that corresponds to his

⁶ Land, *Pentecostal Spirituality*, 23.

⁷ John Christopher Thomas, "Pentecostal Theology in the Twenty-First Century." *Pneuma* 20, no. 1 (Spring 1998): 3-19. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 27, 2017).

understanding of a faithful Pentecostal ecclesiology. This is a method that has implications for the pursuit of a Pentecostal hermeneutic and one I hope to build upon and identify as a sacramental theology of worship.

Thomas points out that, intuitively, Pentecostals know that theology is more than a rational cognitive exercise and warns against an unhealthy influence of the academy where the heart could get left behind.⁸ In hopes of serving as a catalyst for further theological reflection and development, Thomas offers an insightful ecclesiology based on the Five-Fold Gospel and sacramental worship practices. His premise is that the Five-Fold Gospel of Jesus as Savior, Sanctifier, Spirit Baptizer, Healer and Soon-Coming King can be connected to the five sacramental practices of baptism, footwashing, tongues speech, anointing with oil, and communion. Others have already built upon this theological move. I want to explore the possibility of integrating other liturgical practices from other traditions in an attempt to develop a more fully-orbed sacramental theology that is both true to Pentecostal spirituality and is ecumenically palatable.

Thomas' *Footwashing in John 13 and the Johannine Community* was not offered as a response to Land's work, but was derived from his doctoral work at Princeton Theological Seminary and first published in 1991.⁹ This groundbreaking monograph on footwashing was highly influential in my theological development and understanding of the relationship between the sacraments and Pentecostal theology and practice. However, it proposes a literary narrative and historical critical analysis of John 13 and other New Testament passages that are pertinent to this project. It is a biblical and theological

⁸ Thomas, *Pentecostal Theology in the Twenty-First Century*, 8.

⁹ John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (London: T & T Clark International, 2004).

treatise with strong sacramental implications.¹⁰ Thomas' analysis of John 13 is especially helpful to the pastoral ministry of the church as it convincingly argues that footwashing was an ongoing sacramental practice in the Johannine community and should be practiced sacramentally today.¹¹

Melissa L. Archer

Melissa L. Archer's *'I was in the Spirit on the Lord's Day'* published in 2015, is unique in its approach to interpreting The Book of Revelation.¹² Unlike any other modern interpretation of The Apocalypse, this monograph is dedicated exclusively to the theme of worship found in The Apocalypse (at the time this research is taking place). Such work stands out as a rich source for the development of a Pentecostal theology of worship. Integral for my research are the insights she offers from the liturgical themes that run throughout The Book of Revelation. Liturgy is seen as a connection between what takes place in heaven and on earth and points to the fulfillment of all things at the end of the age. One significant insight offered by Archer is the worship setting found in Revelation 4 and 5. She agrees with others that these two worship scenes could be understood as the interpretive center of John's message in The Apocalypse.¹³

Along with the obvious theme of worship, Archer's contribution to this project and Pentecostal theology is found in her section on methodology. Her methodology is

¹⁰ Arguably, the entire premise of the monograph moves towards this conclusion. See especially, Thomas, *Footwashing in John 13 and the Johannine Community*, 5, 114, 160, 183.

¹¹ Thomas, *Footwashing in John 13 and the Johannine Community*, 147, 150.

¹² Melissa L. Archer, *'I Was in the Spirit on the Lord's Day': A Pentecostal Engagement with Worship in the Apocalypse* (Cleveland, TN: CPT Press, 2015).

¹³ Archer, *'I Was in the Spirit On the Lord's Day'*, 174. See, Frederick James Murphy, *Fallen Is Babylon: the Revelation to John*, The New Testament in Context (Harrisburg, Pa.: Trinity Press International, 1998), 148.

built on Land's integrative model and offers an informative resource for the further development of a Pentecostal hermeneutic. She observes that the integration of community, Spirit, and Scripture takes the reader beyond the cognitive into the transformative power of the biblical text.¹⁴

Archer utilizes the narrative analysis approach of reading and interpreting Scripture which has received much traction in the academy in recent years.¹⁵ A narrative analysis approach looks for the themes and literary markers that take the final form of the text into consideration. It is less concerned with what is taking place behind the text which is emphasized in historic criticism.¹⁶ Moreover, this method of interpretation is germane to the oral tradition of Pentecostal spirituality. Literary approaches to the interpretive task like narrative analysis may prove helpful in bridging the gap between academic pursuits and church practice. This is due to their accessibility to the lay members of the community. The accessibility of historic criticism and other highly academic methods can easily become lost to the average church member.¹⁷ Archer also employs an integrative methodology which is integral to this project's proposals and goals. I will attempt to follow her methodology and suggested pattern of biblical interpretation.

¹⁴ Archer, *I Was in the Spirit On the Lord's Day*, 45.

¹⁵ An important aspect of the methodology presented by Archer and others is the text's history of effects (*Wirkungsgeschichte*) within the Pentecostal movement. I will not include this aspect of the method she prescribes, but will rely heavily on what she (Ibid. 68-118) and other's (see Chris E.W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN.: CPT Press, 2012), 74-181) have thoroughly documented.

¹⁶ Archer, *I Was in the Spirit On the Lord's Day*, 63.

¹⁷ Hollenweger has observed the orality of Pentecostal liturgical practices and its connection to narrative theology. See Hollenweger, *Pentecostalism* 18. This stems from the black roots of Pentecostal theology. This will be built upon in the biblical and theological framework of this project in Chapter 3.

Kenneth J. Archer

Kenneth J. Archer responds to Land and expands Thomas' ecclesial model in *The Gospel Revised*.¹⁸ Archer continues to develop the trajectory of a methodology that faithful to a distinctive Pentecostal identity and Christian tradition.¹⁹ Recognizing the communal aspects of Pentecostal tradition, Archer identifies the right passions of those within the worshipping community as the integrative center of Pentecostal theology.²⁰ Archer uses the expression "conjunctive methodology," keeping orthopathos in creative tension with praxis and dogma.²¹ Focusing on the sacramental aspects of the Five-Fold Gospel and right affections of the community is what makes Archer's proposals important for my research. His integrative theology builds on what Land and Thomas propose and begins to hint at the ecumenical connections between Pentecostalism and other traditions. Archer also identifies implications for the mission of the church, with a trajectory towards joining the struggles (passions) of the poor and marginalized.²²

Archer's expansion of Thomas' Pentecostal ecclesial model of the Five-Fold Gospel moves the discussion further towards the development of a Pentecostal sacramental theology. He observes that while traditionally, many Pentecostals reject the idea of any real grace to be received in the sacraments, they do expect and often experience encounters with God through the agency of the Spirit in these celebrative activities.²³ Such an observation of the Spirit's presence in sacramental practices may help Pentecostals move towards embracing the ancient liturgies of the church as they

¹⁸ Kenneth J. Archer, *The Gospel Revised: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR.: Pickwick Publications, 2011).

¹⁹ Archer, *The Gospel Revised*, 6.

²⁰ Archer, *The Gospel Revised*, 13.

²¹ Archer, *The Gospel Revised*, 13.

²² Archer, *The Gospel Revised*, 12, 138.

²³ Archer, *The Gospel Revised*, 70.

work towards discerning the Spirit's work in them more readily. Such efforts not only substantiate the integrative nature of this project, they also work towards its ecumenical implications.

Daniel Tomberlin

In his *Pentecostal Sacraments*, Daniel Tomberlin has responded to Chris Thomas' ecclesial model by devoting an entire chapter on each of the five points of the Five-Fold Gospel and their sacramental implications.²⁴ Tomberlin's contribution is significant at two levels. First, it could be argued that such sacramental understanding is in theory only and not necessarily the mindset of the average Pentecostal member in the pews.

However, he points out that from the beginning, Pentecostals were sacramental while holding to a cautious attitude toward sacraments.²⁵ Such caution is reflected in the use of the term *ordinance* that many Pentecostals prefer over the use of the term *sacrament*.²⁶

Second, while referring to K. Archer's work, this is not just a rehearsal of his ideas.

Tomberlin offers a comprehensive, in-depth analysis of the Five-Fold Gospel, offering significant citations to their historical context and meaning. Especially helpful are his many references to the patristic writers serving as a means to tie Pentecostal theology and practice to the greater Christian tradition.

Tomberlin's engagement with the patristics is a helpful resource for my research. I hope to build upon the connection between Pentecostal practice and the ancient church liturgies utilizing a Pentecostal (integrative) methodology. Other segments of his

²⁴ Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN.: Center for Pentecostal Leadership and Care, Pentecostal Theological Seminary, 2010).

²⁵ Tomberlin, *Pentecostal Sacraments*, 246-248.

²⁶ Tomberlin, *Pentecostal Sacraments*, 81.

monograph also stress the Pentecostal propensity for encounter. Tomberlin includes sample liturgies for each rite that offer pastoral guidance for administering the sacraments in ways that resonate with the Pentecostal ethos of encounter. The integrative methodology found in this monograph continues to build on what others have offered. Moreover, Tomberlin's commitment to Pentecostal identity provides assurance that such practices can be embraced and celebrated in ways that reflect the norms of Pentecostal faith and theology.

Aaron T. Friesen

Aaron T. Friesen offers a helpful critique of Pentecostals' historical aversion to the church's ancient creeds and liturgies in his article on *Pentecostal Antitraditionalism and the Pursuit of Holiness*.²⁷ Here, Friesen traces this mistrust of tradition back to the latter part of the holiness movement of the 19th century. While it has already been noted that both M. Archer and Green have identified key Pentecostal leaders who held healthy understandings of the sacraments, Friesen demonstrates that anti-tradition sentiments were strong from the beginning of the movement. This article is pertinent to this project because of his well-documented historical analysis. He also engages the Wesleyan quadrilateral as a means of reevaluating the importance of tradition as a source for theological reflection for Pentecostal consideration.²⁸

Such analysis seems critical, as it may help identify where and how breaks from tradition took place. Moreover, Friesen documents how this break from tradition also

²⁷ Aaron T. Friesen, "Pentecostal Antitraditionalism and the Pursuit of Holiness: The Negated Role of Tradition in Pentecostal Theological Reflection." *Journal of Pentecostal Theology*, 23 (October, 2014), 191-215.

²⁸ Friesen, *Pentecostal Antitraditionalism and the Pursuit of Holiness*, 191.

took positive direction to help shape Pentecostal theology and practice, specifically concerning women in ministry and pacifism found among early Pentecostals. This points to a certain level of flexibility and the need for discernment in the attempt to (re)integrate tradition and ancient practices with Pentecostal faith and practice. This may also be a way to appeal to freedom in the Spirit as such work continues to take shape. Friesen concludes with a call for the “enlarging” of Pentecostal memory. It is a two-fold call that not only acts as a means to recover a connection to tradition, but also to the recovery of doctrines and social concerns lost due to cultural accommodations.²⁹ Such remembering may help the Pentecostal community identify the work of the Spirit that took place in the development of church tradition and recapture such work for subsequent (re)visioning.³⁰ Friesen observes that this type of effort is already taking shape through ecumenical dialogue to the benefit of all parties involved, yet there is much work left to be done.³¹

Chris E. W. Green

As stated, this project is a response to Land’s proposals. However, its direction has been highly influenced by Chris E. W. Green’s work. Green’s impact on this project cannot be overstated. I contemplated how I would respond to Land’s call for a (re)visioning of Pentecostal theology and practice in my ministry for many years. As I entered this doctoral program, I was leaning in two directions. I have been sympathetic to our sisters in ministry and the struggles they face even within Pentecostal circles to find full acceptance of and place for their callings. I thought I would go in that direction. I

²⁹ Friesen, *Pentecostal Antitraditionalism and the Pursuit of Holiness*, 209, 213.

³⁰ Friesen, *Pentecostal Antitraditionalism and the Pursuit of Holiness*, 215.

³¹ Friesen, *Pentecostal Antitraditionalism and the Pursuit of Holiness*, 214.

also wanted to respond to the political and cultural climate in North America. I began to look at the non-violent/pacifistic prophetic witness many Pentecostals held until the pre-WWII era. I was not only torn between the two, but was struggling to find an adequate research apparatus (case study) that would be suitable for a D.Min. project.

However, upon graduating from the Pentecostal Theological Seminary in 2012, I was introduced to Green's *Toward a Pentecostal Theology of the Lord's Supper* which was published that same year.³² Green's proposals captivated my imagination. I began to wonder what it would look like to implement his ideas at the local church level.

Therefore, I took the opportunity to follow through on some of those ideas when I was appointed as pastor of the Harvest Center Church (COGOP) in Collinsville, AL. This took place before I entered the doctoral program at Gordon-Conwell Theological Seminary. The details of what took place and how this was implemented will be discussed in Chapter 4. Suffice it to say, after the first year of my doctoral studies, it became clear to me that what was taking place at Harvest Center Church would make a suitable and constructive case study.

Green's monograph continues to build on the methodology being proposed by other Pentecostals. His research on the sacramental history of effects on Pentecostals is extensive and shows that there was healthy engagement with sacramental theology from the beginning of the movement. Reading through his documentation, one wonders how the antitraditionalism within Pentecostalism could take root and survive. He follows the literary criticism and narrative approach to biblical interpretation. Green clearly affirms

³² Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN.: CPT Press, 2012).

that the task of interpretation takes place within the worshipping community.³³ However, he expands the theological method by incorporating his high view of The Lord's Supper, making it central to his understanding of Christian life.³⁴ He calls for a deeper commitment to the practice of the Lord's supper and identifies it as the integrating factor in the Christian community's liturgical practice.³⁵

What is so inviting about Green's proposal is his insistence that such radical revisions, such as centralizing the Lord's Table to Christian life and worship, are possible through the presence of the Spirit among a discerning people.³⁶ Hence, such work is to be done alongside practices that are true to Pentecostal spirituality that focus attention on God, communal life, and the importance of making room for the work of the Spirit.³⁷ Green suggests that the three-fold emphasis placed on God, community, and the Spirit's work may help address any concerns of becoming too ritualistic and quell the fear of embracing a dead form of religion. The writing style and depth of theological reflection Green offers his readers creates an enticing invitation to explore the possibilities of developing a more robust sacramental theology and practice within the Pentecostal church.

³³ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 190.

³⁴ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 294, 316. This is in agreement with what Simon Chan proposes as well. See, Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, Ill.: InterVarsity Press, 1998), 114, 116.

³⁵ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 316.

³⁶ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 317.

³⁷ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 317-319. One practice Green wants to connect to the Lord's Table is the Pentecostal altar call. Green expounds on what the integration of these two practices would look like in his Society for Pentecostal Studies address. See, Chris E. W. Green, *The Altar and the Table: Reflections on a Pentecostal Theology of the Lord's Supper*, (draft copy of the SPS address and forthcoming article).

A second important resource provided by Green is his *Sanctifying Interpretation*, published in 2015.³⁸ This monograph addresses the need to take seriously the hard work of interpretation, especially the biblical passages that seem out of character with the God revealed in Jesus Christ. Once again, the community's involvement in such work is accentuated. He hints that its sacramental life plays a significant part in the interpretative process.³⁹ What is significant to this project, however, is the way Green once again expands the Pentecostal theological method beyond what has been proposed by others. He does this by expanding the readers' understanding of community.

Green takes the Pentecostal hermeneutical discussion to a whole new level by placing the communal trajectory on a path that encompasses, yet goes beyond, the Pentecostal community and includes those in other Christian traditions. He even goes so far as insisting on hearing the voices of those outside the Christian tradition altogether.⁴⁰ The goal of such an interpretive move aims beyond ecumenical concerns or the desire to gather information about the Bible, God, and others. Such an expanded communal reading strategy is meant to test the hearts of the readers to prove whether their passions align with the passions of the God revealed in Christ.⁴¹ This expanded method is kept securely Christian by placing Christ at the center of interpretation and affirming Scripture as the authoritative witness.⁴² The emphasis placed on the ancient liturgies and creeds of the church is a means to ensure that what is developed from such an inclusive communal trajectory will be a faithful Christian theology. Such a move certainly seems like it should

³⁸ Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015).

³⁹ Green, *Sanctifying Interpretation*, 19-25.

⁴⁰ Green, *Sanctifying Interpretation*, 152.

⁴¹ Green, *Sanctifying Interpretation*, 157.

⁴² Green, *Sanctifying Interpretation*, 155.

have meaningful implications for Pentecostal theology especially in the realm of ecumenism.

James K. A. Smith

James K. A. Smith's work in his three volume *Cultural Liturgies* series is a passionate appeal to rethink human nature. This project will focus on the first two books, *Desiring the Kingdom*, published in 2009, and *Imagining the Kingdom*, published in 2013.⁴³ In these two volumes, Smith articulates his anthropological model of "person as lover" rather than the Cartesian model based on cognitive reason.⁴⁴ It is an anthropological model based on the role that cultural practices (secular and sacred) play on shaping human identity and behavior. Smith argues that the church's liturgical practices are necessary to reshape the malformed desires created by the cultural liturgies that take place in the market place, educational system, and state institutions.⁴⁵

The habits and desires such liturgies form take place without people realizing how or what is creating their inner drives.⁴⁶ Smith offers a convincing argument of how intentional Wall Street can be to capitalize on humanity's brokenness as a means to shape desire and create market share. These can be so powerful that the desires and drives they produce can seem normal – natural. Smith warns against the tendency of reading Scripture through the lens of one's national identity or perceiving one is following natural affections while living in a faux reality.⁴⁷

⁴³ James K. A. Smith, *Cultural Liturgies*, Vol. 1, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009). And, James K. A. Smith, *Cultural Liturgies*, Vol. 2, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013).

⁴⁴ Smith, *Desiring the Kingdom*, 50.

⁴⁵ Smith, *Desiring the Kingdom*, 26.

⁴⁶ Smith, *Imagining the Kingdom*, 88.

⁴⁷ Smith, *Desiring the Kingdom*, 107.

Smith continues this vein of thought in his monograph *You are What You Love*, published in 2016.⁴⁸ He defines the worship experience as a Trinitarian act of God through the incarnate Son engaging the congregation by the power of the Spirit.⁴⁹ There is a transformational energy inherent in worship that points towards something that goes beyond human action to divine action in and through the worshipping community. Therefore, the liturgical practices are not only counter-cultural, they may also be agents of cultural innovation.⁵⁰ Here, he warns against unrestricted innovation and offers a call to remember, which is a theme that will be teased out in the *Biblical and Theological Framework* of Chapter 3. He states, “For we cannot hope to restore the world if we are constantly reinventing the church.”⁵¹

His monograph entitled *Thinking in Tongues*, published in 2010 as part of the *Pentecostal Manifestos* series, substantiates the Pentecostal methodology that is presented in this project.⁵² Reinforcing his claims that humans are desiring beings, he calls for a methodology that takes a narrative approach of interpretation where the affections are formed in such ways that constitute a uniquely Pentecostal way of engaging the world.⁵³ He understands that there is a tacit, pre-cognitive aspect of Pentecostal worship that informs Pentecostalism’s experiential and holistic modes of knowing (encountering) God.⁵⁴ As habitual practices, sacraments act as a means to transform the affections of the worshipping community and serve as a prophetic witness to the world.

⁴⁸ James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, a division of Baker Publishing Group, 2016).

⁴⁹ Smith, *You Are What You Love*, 77.

⁵⁰ Smith, *You Are What You Love*, 180. Emphasis his.

⁵¹ Smith, *You Are What You Love*, 178.

⁵² James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids: William B. Eerdmans Pub. Co., 2010).

⁵³ Smith, *Thinking in Tongues*, 32.

⁵⁴ Smith, *Thinking in Tongues*, 72.

Edmond J. Rybarczyk

Edmond J. Rybarczyk has done extensive work in comparing and contrasting the theology and practices that are shared between Eastern Orthodox Christianity and Pentecostalism in his monograph *Beyond Salvation*, published in 2004.⁵⁵ Rybarczyk shows that the experiential nature of Pentecostal theology is reflective of ancient Orthodox ways of knowing. The central purpose of Rybarczyk's monograph is to create space for greater dialogue between the two traditions. Two central concepts for his proposal are the pneumatological comparisons and contrasts between Eastern Orthodoxy and Pentecostalism as well as their shared understanding of the Christian goal of Christ-likeness. He points out that while recognizing many antagonisms between the two camps, the shared experiential spirituality may be an open door into better cooperation between the two traditions.⁵⁶

Rybarczyk's work in comparing and contrasting the two theological strains of Orthodoxy and Pentecostalism offers many helpful insights for this project. His work teases out the themes of integration, affections, and methodology that are pertinent to Pentecostal theology. He offers a helpful introduction to important terminology associated with these themes and other theological concepts. This may help create a platform for a broader understanding of the Spirit's work among Pentecostals and their connection to the ancient church. This is particularly important for a Pentecostal study because of the anti-intellectualism that has plagued the movement and still plagues parts

⁵⁵ Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, Or.: Wipf & Stock Publishers, 2006).

⁵⁶ With so many conversations that have taken place between various Christian groups over the years, there has been very little work done between Orthodox and Pentecostal leaders due to much antagonism and mistrust. See, Rybarczyk, *Beyond Salvation*, 3-6.

of Pentecostalism. This has resulted in a certain emotional hubris when it comes to Pentecostals' understanding of the Spirit's work among them.⁵⁷

Lee Roy Martin

There are three articles I will be referring to that are taken from *Toward a Pentecostal Theology of Worship*, edited by Lee Roy Martin and published in 2016.⁵⁸ The first article is from Chapter 3, "The Book of Psalms and Pentecostal Worship" by Lee Roy Martin.⁵⁹ Martin observes that, as a book of worship, the theology of The Book of Psalms is expressed in the telling of God's story and the people's responsibility to respond properly.⁶⁰ There is an integrating pattern found in the Psalms that fuses worship to the work of discipleship, demonstrating the ancient wisdom of integrating the community's adoration of God to spiritual formation.⁶¹ There are other aspects of the Psalms that Martin draws out that will have relevance to this project, such as the confessional/creedal nature of the Psalms.

Jerome Boone

The second article is from Chapter 1, "Worship and the Torah," by Jerome Boone.⁶² His exegetical work on the first five books of the Bible draws out the themes of encounter, remembering, and transformation. Boone contends that the worship patterns in

⁵⁷ Rybarczyk, *Beyond Salvation* 288.

⁵⁸ Lee Roy Martin, ed., *Toward a Pentecostal Theology of Worship* (Cleveland, TN.: CPT Press, 2016).

⁵⁹ Lee Roy Martin, "The Book of Psalms and Pentecostal Worship." In *Toward a Pentecostal Theology of Worship*, Lee Roy Martin, ed. (Cleveland, Tennessee: CPT Press, 2016), 47-88.

⁶⁰ Martin, *The Book of Psalms and Pentecostal Worship*, 58.

⁶¹ Martin, *The Book of Psalms and Pentecostal Worship*, 64.

⁶² Jerome Boone, "Worship and the Torah." In *Toward a Pentecostal Theology of Worship*, Lee Roy Martin, ed. (Cleveland, TN.: CPT Press, 2016), 5-26.

the Torah lay a foundation for true biblical worship. With the obvious focus on God, who is defined by what God does, such worship is marked by engagement with the living God who acts in and on behalf of *YHWH's* covenant people.⁶³ It is worship done from a heart that is given totally over to the Lord in contrast to the hard-heartedness of Pharaoh.⁶⁴ Such heartfelt worship acts as a transforming agent as the people anticipate what God will do for them in remembrance of how God has acted in the past.⁶⁵

Daniela Augustine

The third article is from Chapter 8, "Liturgy, Theosis, and the Renewal of the World," by Daniela Augustine.⁶⁶ The language used by Augustine stretches the reader to explore the richness of theological discourse. It can be quite difficult at times, yet her writing style has an inviting quality that keeps the reader engaged. She contends that the embodied nature of liturgy categorizes Christian practices in doxological and tactile modes where worship is informed by a God whose actions cannot be separated from God's character.⁶⁷

This theme is stressed throughout the article as she takes a very Eastern Orthodox stance in her cosmology and anthropology. She speaks of the world as sacrament (created and inhabited by God) and humans as sacramental creatures (reflecting the image of God).⁶⁸ She understands the Day of Pentecost in light of the eschaton and how it ushered

⁶³ Boone, *Worship and the Torah*, 8, 12.

⁶⁴ Boone, *Worship and the Torah*, 21.

⁶⁵ Boone, *Worship and the Torah*, 12.

⁶⁶ Daniela C. Augustine, "Liturgy, Theosis, and the Renewal of the World." In *Toward a Pentecostal Theology of Worship*, Lee Roy Martin, ed. (Cleveland, TN.: CPT Press, 2016), 165-185.

⁶⁷ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 166.

⁶⁸ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 168.

in the beginning of a new heaven and new earth.⁶⁹ The implications for worship include the aesthetics of the worship setting, reflective of the goal of the transformation of the entire cosmos. The Tabernacle in the wilderness was patterned after what Moses saw in heaven. Augustine's cosmological connections to liturgical worship underscores the anamnestic quality of the church's liturgy.⁷⁰ This also speaks of the church's mystical union with God and what it mean for Jesus to be the new Adam and the people of God to be designation as the temple of God and body of Christ.

Wolfgang Vondey

Wolfgang Vondey offers two important resources for the articulation and ongoing development of Pentecostal theology. In 2010, he published *Beyond Pentecostalism*, where he evaluates the current condition of the Church on a global scale and offers a Pentecostal response in helping to bring about renewal.⁷¹ This is a historical analysis of where the church is and how it has become stagnant in its theological imagination. He observes that such stagnation may have contributed to why the experience of being baptized in the Holy Spirit did not readily find a place within traditional sacramental practices.⁷² It also may offer insights to the source of the antitraditionalism and lack of sacramental theology among Pentecostals.

Vondey's thesis is in response to Pentecostalism's growing influence and an attempt to integrate Pentecostal thought and praxis with what is taking place within

⁶⁹ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 169.

⁷⁰ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 170, 182.

⁷¹ Wolfgang Vondey, *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*, (Grand Rapids: William B. Eerdmans Publishing Company., 2010).

⁷² Vondey, *Beyond Pentecostalism*, 32-33.

Christian theological circles globally.⁷³ However, before Pentecostals can respond, the movement needs to recognize its own challenges and need for renewal. Echoing Land, he points to the need for Pentecostals to embrace once again the essence of the movement's early thought and praxis. Vondey follows the historical development of Pentecostal theology and identifies key characteristics of the Pentecostal ethos that helped stifle its theological (ecclesial) development.⁷⁴

I will engage Vondey's insightful discussion on the role of culture in constructing a global ecclesiology. His work here is a reminder that any proposal for theological development calls for a discerning approach to enculturation and ecumenism's influence on such a task.⁷⁵ As an extension of this conversation, Vondey introduces the theme of *play* that is used as the descriptive interplay between culture, Scripture, and pneumatological concerns in the identification and development of a global ecclesiology.⁷⁶ This playful understanding may be helpful in constructing a culturally relevant Pentecostal ecclesiology. This could be especially true when striving to introduce Pentecostals to unfamiliar liturgies that are rooted in historical Christianity, yet adapted to specific cultural settings.

Published in 2017, Vondey's *Pentecostal Theology* is one of the latest volumes to offer a (re)vision of Pentecostal theology as called for by Steve Land.⁷⁷ In this monograph, Vondey proposes that Pentecostalism offers a coherent theological narrative that should be articulated outside systematic models of the past. He calls for what he

⁷³ Vondey, *Beyond Pentecostalism*, 2.

⁷⁴ Vondey, *Beyond Pentecostalism*, 155-158.

⁷⁵ Vondey, *Beyond Pentecostalism*, 163, 165.

⁷⁶ Vondey, *Beyond Pentecostalism*, 171.

⁷⁷ Wolfgang Vondey, *Pentecostal Theology: Living the Full Gospel* (S. 1.: Bloomsbury T & T Clark, 2018).

describes as an “altar hermeneutic” that is related to the Five-Fold Gospel.⁷⁸ He argues that eschatology takes a narrative trajectory and functions as an integrating theme for Pentecostal theology. Such a trajectory informs Pentecostal affections that are transformed in response to apocalyptic urgency.⁷⁹ He further argues that the experience of the Baptism in the Holy Spirit is an eschatological experience.⁸⁰

Vondey continues his discussion on the Five-Fold Gospel and how it functions as a theological narrative. He sees the altar experience as the center of Pentecostal thought and practice. This allows him to take the discussion further into the eschatological implications for the worship and witness of the church.⁸¹ He contends that the articulation of Pentecostal hermeneutical methodology should reflect a deeper understanding of the liturgical dynamics of Pentecostalism and its religio-cultural connections.⁸² Pentecostal theology allows for the freedom of the Spirit, with the prospect that immediate encounter with God is possible anywhere at any time. Perhaps such an altar hermeneutic could help bolster the idea that such an encounter can be anticipated in the ancient practices and sacraments of the church without restricting such encounters to these practices.⁸³

Vondey further proposes that the term Pentecost itself should be used as a symbol of the movement and reflective of the pathos, beliefs, and practices associated with Pentecostalism.⁸⁴ Such a proposal goes beyond a strict adherence to the Five-Fold Gospel and suggests that Pentecost as a symbol could be extended into other modes of thought and practice. Perhaps in this way, a (re)vision of Pentecostal methodology could allow

⁷⁸ Vondey, *Pentecostal Theology*, 31, 289.

⁷⁹ Vondey, *Pentecostal Theology*, 131-33.

⁸⁰ Vondey, *Pentecostal Theology*, 135.

⁸¹ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 182.

⁸² Vondey, *Pentecostal Theology*, 215.

⁸³ Vondey, *Pentecostal Theology*, 293.

⁸⁴ Vondey, *Pentecostal Theology*, 293.

room to speak about the story of God through spiritually-energized liturgies of the church. Pentecost as symbol, accompanied with the understanding of Spirit-infused practices, may help inform new ways of looking at the altar and beyond.

Daniel Castelo

Daniel Castelo's *Pentecostalism as a Christian Mystical Tradition*, published in 2017, is a recent contribution of those responding to Land's (re)visioning of Pentecostal theology and practice.⁸⁵ In this monograph, Castelo attempts to bridge the gap between theology (conceptual) and spirituality (experiential) that constitutes a theology and practice that is more conducive to a Pentecostal ethos and identity.⁸⁶ It is also reflective of the methodology called for in this project. He believes that Pentecostalism is at a "methodological crossroads," where categorizing Pentecostalism within the Christian mystic tradition may be helpful in identifying Pentecostalism's distinctive theology.⁸⁷ Castelo concedes that such a connection and terminology are problematic among Pentecostals. To overcome such linguistic challenges, Castelo explores the close resemblance that Pentecostal practice has (particularly revealed in Pentecostal testimonies) to mystic traditions.⁸⁸ He also confines the language and concept of mysticism to a strictly Christian context. In doing so, he pushes back against the attempt to hold Pentecostals within agnostic phenomenological generalities.⁸⁹

⁸⁵ Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids: William B. Eerdmans Publishing Co., 2017).

⁸⁶ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 15, 74

⁸⁷ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 30, 47.

⁸⁸ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 75-76.

⁸⁹ His critique of Harvey Cox's work, which will be discussed below, is of particular interest. Castelo, *Pentecostalism as a Christian Mystical Tradition*, 47, 75.

Castelo contends that such a move may help quell recent attempts to fit Pentecostal theology within the confines of more respectable theological traditions. He suggests that such confinement has helped create impoverishment and an identity crisis among Pentecostals. Under the rubric of Spirit baptism, Castelo wants to (re)vision Pentecostal identity that is uniquely Pentecostal yet truly Christian. He states:

The work involves questioning conceptualization itself – a pointing out of the inadequacy of words, concepts, and ideas so as to indicate the necessary role of embodiment and experience for getting what makes Pentecostalism what it is.⁹⁰

Castelo's thoughts on (re)visioning are pertinent for this project. They are linked to liturgical practices and the embodying nature of the sacraments as a means to inform and transform Pentecostal affections.

This takes the discussion back full circle to Land's proposals for Pentecostals to (re)vision their theology that focuses on the affections of those in the worshipping community. How these affections are identified and transformed is of utmost concern. Such formation of affections is believed to be crucial in identifying Pentecostal spirituality and connecting to other Christian mystical traditions.⁹¹ This speaks of the need to continue theological development through what Castelo identifies as "holistic engagement" that is faithful to the ethos characteristic of Pentecostalism.⁹² He concedes that such engagement does not go beyond what Land proposes. However, it does make progress as it probes deeper into Land's work.⁹³

⁹⁰ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 128

⁹¹ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 80.

⁹² Castelo, *Pentecostalism as a Christian Mystical Tradition*, 37.

⁹³ Castelo, *Pentecostalism as a Christian Mystical Tradition*, 18.

Non-Pentecostal Contributions:

Harvey Cox

Harvey Cox offers a fitting transition from the Pentecostal authors to other conversation partners who will be engaged in this project. Cox put Pentecostal theology on the academic map with his generously critical, yet systematic work, *Fire From Heaven*, published in 1995.⁹⁴ This is a three-part historical and theological analysis of the Pentecostal movement. It is in response (a critique) to his own theological reflections on the phenomenon of what some were predicting at the second half of the last century as the inevitable and irreversible effects of secularism on human society.⁹⁵ Cox makes his observations as an outsider. However, his critique is more than an academic textbook analysis. He takes the time to engage the movement firsthand, visiting congregations and participating in their worship experiences. His insights are keen and intuitions concerning the impact that Pentecostalism would have on the global scene have proven correct. An indication of such insight is his identification of the influence of black spirituality as well as women in leadership as two driving forces of the modern Pentecostal movement.

Cox observes that Pentecostal theology has a “primal” mood marked by joy and hope that is associated with eschatological themes and glossolalia.⁹⁶ Such Pentecostal ways of being are now a global phenomenon that have gone beyond the borders of Pentecostalism. Cox observes that Pentecostal “Primal Spirituality” takes its adherents to a deeper level of encounter than creedal and liturgical practices that may account for

⁹⁴ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA.: Addison-Wesley Pub., 1995).

⁹⁵ Harvey Gallagher Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (Princeton: Princeton University Press, 2013), 25.

⁹⁶ Cox, *Fire from Heaven*, 116-20

Pentecostalism's prominence on the global scene.⁹⁷ In addition to Pentecostals' theology of encounter, Cox points to the eschatological intuitions of the early Pentecostals that led them to develop a theology of hope. He observes that these early theological moves helped inform Pentecostal spirituality which was marked by social concerns that led them to offer innovations that were ahead of their time.

Cox predicted that Pentecostalism would act as a major influencer of theology for this 21st century. He offers three key elements of Pentecostal theology that attest to its rapid growth and potential influence:⁹⁸ First, there is the primal (other worldly) language of the heart. Second, Cox describes the chaotic nature of Pentecostal worship in ways that invite the chaos into the worshipping experience as a means to transform it. Third, the Pentecostal message provides a new metaphor for the good life that accentuates a primal hope. This is a hope that can be lived in limited measures now while anticipating its imminent fullness.

While the contribution Cox makes to Pentecostal scholarship is duly noted, caution is in order. No movement can live in isolation of others. However, when constructing or (re)visioning theology by opening the conversation to those beyond the borders of Pentecostalism, Pentecostals must proceed with discernment. Pentecostals cannot allow others to define the movement in ways that are not faithful to its ethos. There is a level "agnosticism" in Cox's tone that Pentecostals will want to critique and push against if what he offers is to be fully appreciated.⁹⁹ As I attempt to articulate the

⁹⁷ Cox, *Fire from Heaven*, 81.

⁹⁸ Cox, *Fire from Heaven*, 120.

⁹⁹ See comments on Daniel Castelo above.

integration of ancient liturgical practices with Pentecostal theology and practice, such caution will be duly noted.

Robert E. Webber

Robert E. Webber is known for his work on worship and the convergence of liturgical, evangelical, and charismatic theologies as a means to develop a more faithful expression of Christian worship. Two of his books are of particular interest to this project. In his *Ancient-Future Worship* published in 2008, Webber stresses the narrative nature of worship.¹⁰⁰ Divided into two parts, he defines worship as the retelling of the story of God (Section 1). Then he connects that story to several key worship practices (Section 2). What's important about this volume for my project is the narrative communal aspects of worship that speak to the methodology of a Pentecostal hermeneutic and theology of worship. The themes of remembrance and anticipation are woven into the message of this book. Such themes reflect an eschatological move that echoes Pentecostal thought and may help tie Pentecostal spirituality to the ancient church and ancient modes of worship.

In his *Worship Old and New*, published in 1994, Webber critiques the current situation of Christian worship and the way that he believes the fullness of God's story has been separated from the act of worship.¹⁰¹ Once again, the themes of remembrance and anticipation are relied upon to form a certain spirituality that is reflective of Pentecostal

¹⁰⁰ Robert E. Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative* (Grand Rapids: Baker Books, 2008).

¹⁰¹ Robert E. Webber, *Worship Old and New: A Biblical, Historical, and Practical Introduction*, rev. ed. (Grand Rapids: Zondervan, 1994).

modes of worship.¹⁰² The language Webber uses such as narrative and convergence (integration) also reflects aspects of a Pentecostal methodology. Critical for my research is Webber's historical and biblical analysis of the Eucharist and his call for Eucharistic renewal.

Webber is concerned with developing a truly Christian theology and practice of worship. Webber insists that while reform takes place ecumenically, the centrality of the biblical narrative and the passion of Christ are to be maintained.¹⁰³ Such convergence has other themes and practices common to all Christians and should prove helpful for my project. He also points out that his work in converging theological streams is not a means of creating uniformity, but a way to appreciate what others bring to the table with a desire to offer a faithful expression of Christian worship and faith.¹⁰⁴

Eastern Orthodox Contributions:

I'd like to introduce a few works from the Eastern Orthodox tradition to finish out this literature review. While there is a vast amount of resources available from the Eastern Orthodox tradition, I will focus on the works of three theologians to serve as an introduction to Eastern Orthodox thought and practice. These three theologians offer an introduction to the language and concepts of Eastern thought and spirituality. By engaging their work, I hope to find space for greater ecumenical imagination that may help overcome the linguistic and conceptual challenges facing Pentecostal readers. In Eastern Orthodoxy, theology and mystery are two inseparable concepts in the pursuit of

¹⁰² Webber, *Worship Old and New*, 38, 115.

¹⁰³ Webber, *Worship Old and New*, 126.

¹⁰⁴ Webber, *Worship Old and New*, 133-34

knowing God. This is reflective of Pentecostalism's experiential spirituality. An introduction to the pneumatological similarities and contrasts between Eastern sacramental theology and Pentecostalism may offer a theological bridge drawn to connect Pentecostalism with other traditions. The ecumenical implications are obvious, and these connections should help Pentecostals develop a deeper appreciation for sacramental theology.

Vladimir Lossky

As stated above, there is a treasure trove of resources to be found in the Eastern tradition. Vladimir Lossky has written prolifically not only to inform Eastern thought, but also to make Eastern Orthodoxy more accessible to the West. In *The Mystical Theology of the Eastern Church* published in 1976, Lossky articulates the mystical dimension of various theological loci within the Eastern Orthodox tradition.¹⁰⁵ Here, Lossky clearly demonstrates that tradition has a pneumatological character that brings life to the theology and practice of the church through the work of the Holy Spirit.¹⁰⁶ When researching Eastern Orthodox thought, the pneumatological overtones stand out to the Pentecostal reader. Such observations have obvious implications for this project.

Lossky's *In the Image and Likeness of God*, published in 1974, offers a discussion on catholicity as an intrinsic quality of the Church Universal.¹⁰⁷ Along with this, his discussions on tradition, anthropology, and the theology of image may find fruitful

¹⁰⁵ Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1976).

¹⁰⁶ Lossky, *The Mystical Theology of the Eastern Church*, 188.

¹⁰⁷ Vladimir Lossky, *In the Image and Likeness of God*, (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1974), 183.

ground to help Pentecostals embrace their connection to Eastern Orthodoxy and the greater body of Christ. Part of my interest in Eastern Orthodoxy has to do with iconography and how it can be integrated with a Pentecostal theology of worship. Perhaps the key to overcome any barriers to such practices is the Orthodox premise that the incarnation of Christ is central to the theological task and makes the use of icons permissible.¹⁰⁸

Timothy Kallistos Ware

Timothy Ware, another prolific writer from the Eastern tradition, offers a wonderful introduction with *The Orthodox Church*, first published in 1963 and revised in 1997.¹⁰⁹ In this monograph, iconography plays an important role in how the Orthodox view the liturgical connections between the heavenly vision and what takes place in the earthly sanctuary.¹¹⁰ Such a vision accentuates the mystical nature of Christian theology and practice as discussed earlier. His discussions on the theme of hope and eschatological renewal are important themes Pentecostals will pick up on. Moreover, Ware hints at the integration of Eastern and Western thought, which he recognizes as a welcome improvement to the theological task overall.¹¹¹

Alexander Schmemmann

I will engage three books offered by Alexander Schmemmann that cover the same Eastern Orthodox themes and concerns as Lossky and Ware. In *The Eucharist*, published

¹⁰⁸ Lossky, *In the Image and Likeness of God*, 14.

¹⁰⁹ Timothy Kallistos Ware, *The Orthodox Church*, new ed., Penguin Religion and Mythology (London, England: Penguin Books, 1997).

¹¹⁰ Ware, *The Orthodox Church*, 265-66.

¹¹¹ Ware, *The Orthodox Church*, 326.

in 1987, Schmemmann's discussion in the monograph goes beyond Eucharistic concerns and has implications for all the sacraments.¹¹² However, he does place communion at the center of liturgical activities, an approach that has already been suggested in this review by Pentecostal scholars.¹¹³ Schmemmann is not so much concerned about how the sacraments are energized (made efficacious), but more focused on what takes place through the remembering and celebrating as they are practiced.¹¹⁴

In his *For the Life of the World*, first published in 1963 and revised in 1973, Schmemmann outlines the Eucharistic event as a procession of the worshipers celebrating the joy of the Lord that will be fully realized at the eschaton.¹¹⁵ Such a celebrative description of the Lord's Table may resonate with Pentecostals and leaves room for improvisation as those in the movement seek to develop a global expression of their faith. In this monograph, Schmemmann explores other pertinent themes such as time and its connection with the church calendar as well as the elements of the various sacraments and their symbolic relationship to each other.¹¹⁶

In *Church, World, Mission*, published in 1979, Schmemmann offers a hopeful eschatology that might be utilized to form a well-argued correction to some of the pessimistic dispensational views held by many Pentecostals.¹¹⁷ Schmemmann laments the nominalism of his own tradition within these pages.¹¹⁸ He seems to be concerned with

¹¹² Alexander Schmemmann, *The Eucharist--Sacrament of the Kingdom* (Crestwood, NY.: St. Vladimir's Seminary Press, 1988, 1987).

¹¹³ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 294, 316. See also, Chan, *Spiritual Theology*, 114, 116.

¹¹⁴ Schmemmann, *The Eucharist*, 194.

¹¹⁵ Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy*, 2nd ed. (Crestwood, NY.: St. Vladimir's Seminary Press, 1973), 28.

¹¹⁶ Schmemmann, *For the Life of the World*, 59, 64, 68.

¹¹⁷ Alexander Schmemmann, *Church, World, Mission: Reflections On Orthodoxy in the West* (Crestwood, NY.: St. Vladimir's Seminary Press, 1979).

¹¹⁸ Schmemmann, *Church, World, Mission*, 22-23.

offering his tradition, which he describes as in crisis, a faithful means to move forward.¹¹⁹ Such crisis language is reflective of what Pentecostalism is facing, despite its global prominence, and is pertinent to my research and proposals. Also relevant is his discussion concerning ecumenism and sacraments as a way to overcome the secularism of the age and bring redemption through human participation in the work of God.¹²⁰

This quote from Schmemmann perhaps will serve to best summarize Eastern thought on worship and mission and how reflective it is of Pentecostal thought and theology:

Time itself is now measured by the rhythm of the end and the beginning, of the end transformed into the beginning, of the beginning announcing the fulfillment. The church is *in time* and its life in this world is *fasting*, that is, a life of effort, sacrifice, self-denial and dying. The church's very mission is to become all things to all men.¹²¹

I believe Eastern Orthodoxy may prove to be a viable Pentecostal dialogue partner in the near future. However, both traditions must find the grace to rid themselves of their hubris and prejudices to make room for the Spirit in which both traditions so staunchly celebrate.

It is the language of the Spirit found in Eastern Orthodox thought that might open the way for Pentecostals to take a closer look at this ancient tradition. In conjunction with its pneumatology, the Eastern Orthodox idea of deification (theosis) may prove informative for Pentecostal soteriology. This has specific implications in the area of sanctification and what it means to work towards Christ-likeness in light of the eschaton. While it is evident that Eastern Orthodox methodology and spirituality is distinct from

¹¹⁹ Schmemmann, *Church, World, Mission*, 129.

¹²⁰ Schmemmann, *Church, World, Mission*, 112-13.

¹²¹ Schmemmann, *For the Life of the World*, 59.

what is found in Pentecostalism, it is hard not to see a close kinship between the two. The convergence of these two streams of theology and tradition seems almost natural even though to do so many obstacles would have to be overcome.

Conclusion:

I am indebted to the work of those in the Pentecostal academy who have already taken on the task of responding to Land's call to (re)vision Pentecostal theology and practice. I have been humbled as I have carried out this research. I realize my limitations and the gift that these theologians and practitioners have offered through their efforts to substantiate Pentecostalism as a prominent contributor to global theological endeavors. Yes, Pentecostals have much to learn, yet they also have much to offer. I have attempted to demonstrate that there is a specific methodology that helps to identify a distinct Pentecostal hermeneutic. It is a methodology that is informed by the Five-Fold Gospel, offering a narrative theology that does not fit easily into neat systematic norms. It is spirituality that is vitally concerned with the transformation of what has been identified as eschatological affections with implications for Pentecostal worship and witness.¹²²

Throughout my studies over the years, I have been casually exposed to close association between Eastern Orthodox thought and practice and Pentecostalism, especially in the area of pneumatology. When I started my research, I had no idea how important Eastern Orthodox thought would be to this project. Rybarczyk's work was instrumental in introducing new possibilities of the integration of the ancient liturgies of the church with Pentecostal thought and practice. Much of my exposure to contemplative

¹²² Land, *Pentecostal Spirituality*, 23.

theology and practice has been through Roman Catholic sources. While several Catholic theologians like Thomas Merton, Robert Cardinal Sarah, Cynthia Bourgeault, and others have informed my theology, I have found engagement with Eastern Orthodoxy more conducive to the goals of this project.

I hope this literature review demonstrates that there are ties to ancient liturgical theology and practice that can inform Pentecostals in their efforts to (re)vision theology and practice for the 21st century. In such work, it will be extremely important to recognize how cultural context plays a part in this global task. This will be an ecumenical effort in which uniformity is not a concern. However, whatever is constructed must remain faithfully and identifiably Christian. It is my conviction that Pentecostals must recognize the wisdom of those who have formulated and passed down the traditions of the ancient church. Furthermore, I contend that the integration of the ancient liturgies and sacraments with Pentecostal theology and practice is integral to Christian union and identity. Such integrative work is not a silver bullet that will quell all Pentecostal woes and challenges. However, I hope this project demonstrates the contribution of such work in formulating a distinct Pentecostal, yet faithfully Christian, global theology.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FRAMEWORK

It appears that Pentecostalism stands at the crossroads between two paths. One path...Growth by substitution constructs identity by the simple addition of feelings, thoughts, beliefs, and actions which are copied from others...The other path is the path toward maturity through growth by integration. Such growth calls for differentiation, an understanding [of] how much we are like other people and how we are different.

Cheryl Bridges-Johns

Given that Pentecostals have been from the first and remain a people devoted to the authority of Scripture, a proposal for Pentecostal theology...should show how it makes sense in light of the “whole counsel” of Scripture.

Chris E.W. Green

Introduction:

Pentecostalism is an experiential faith with a theology of encounter. What is being sought in this thesis is to expand the Pentecostal understanding of encounter to include the sacraments and other ancient liturgical practices. It is a call to integrate these ancient church practices with Pentecostal faith and practice as a means to revitalize and (re)vision Pentecostal spirituality. It is my observation, along with others, that Pentecostalism in North America is experiencing an identity crisis.¹ Pentecostals are finding it difficult to pass on their distinctive to the next generation in North America. While great strides have been made in the academy, Pentecostal denominations, including the Church of God of Prophecy, are finding it difficult to capture the imaginations of their younger congregants. The movement as a whole seems to need something more than what its

¹ Cheryl Bridges-Johns, “The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity.” *PNEUMA The Journal of the Society for Pentecostal Studies*, 17 (Spring, 2004), 8.

current spirituality is offering. In order to help hold it to its dynamic theology of encounter, while grounding it securely within Christian orthodoxy, I am proposing a move back to the ancient traditions and liturgies of the church.

In this chapter, I will attempt to offer a biblical framework and theological reflection that will help substantiate my claims regarding formative worship practices as a means to answer the central question for my thesis; does such a proposal constitute a proper response to Steve Land's call to (re)vision Pentecostal theology and practice? The hermeneutical model that is being followed in this thesis project has been formulated over the past 25 plus years. Pentecostals in the academy have wrestled with the idea and identity of a distinct Pentecostal hermeneutic. Some of this work has been carried out in response to Steve Land's *Pentecostal Spirituality* as Pentecostal scholars sought to formulate a methodology that is better suited to a theology of encounter.

The methodology presented the biblical analysis to follow adheres to a communal approach incorporating a literary-narrative model of interpretation. Such an approach emphasizes the work and experience of the Spirit in community. It attempts to give voice to all those willing to enter into the work of discerning what the Spirit is saying to the church at any particular time and place. I am also exploring the possibilities of giving greater voice to tradition than what is normally found among Pentecostals.

Through a biblical analysis of Deuteronomy 6 and the table fellowship found in Luke's Gospel, I will attempt to follow a trajectory of *remembering* that connects and identifies didactic and formative elements of the rituals and worship practices in both the

Old and New Testaments.² This will be followed by a theological discussion on how a sacramental reading of Scripture can help form a hermeneutic of remembering. Such a hermeneutic not only has implications for Christian formation, but also, for the community's mission in the world. Such missional formation is connected to James Smith's anthropological model. It justifies the intentionality of and need for worship practices that are designed to be didactic and formative. I will complete this reflection with a brief discussion on Eastern Orthodox thought that I will expand upon in Chapter 5.

A Liturgy of Remembering:

Don Saliers convincingly contends that the “first order” of theology finds its source in worship (prayer) to God.³ It is my desire to tease out Saliers' premise as I contend for Pentecostals to develop a more liturgical/sacramental theology and practice; to demonstrate the anamnestic nature of liturgy as God's design for the formation of his people.⁴ To help do this, I will attempt to follow what I see as the thematic trajectory of *remembering* that is connected to specific worship practices found in the Pentateuch. Such a trajectory has its origin in God's own remembering, starting in Genesis and working its way through the entire Old Testament. The theme of remembering is picked up again in the New Testament with the same connections to Christian worship practices.

² Unless otherwise stated, the Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by my permission. All rights reserved.

³ Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994), 69-77.

⁴ Daniela C. Augustine, “Liturgy, Theosis, and the Renewal of the World.” In *Toward a Pentecostal Theology of Worship*, Lee Roy Martin, ed. (Cleveland, TN.: CPT Press, 2016), 166.

The Hebrew word for remember (זָכַר - transliterated - *zakar*) and its derivatives are woven into the fabric of the Pentateuch. Remembering is closely associated with the commandments and ancient Jewish cult practices that serve to remind Israel of their responsibility to live as a people in covenant relationship with God.⁵ A call to *remember* is embedded in the narrative of these first five books of Israel's Scriptures.⁶ This call stresses the task of those who have witnessed the works of God to pass their experiences on to subsequent generations (Gen 9:12-17; Gen 17:9-14; Ex 3:15; Deut 4:9-10; 6:20). This call to remember runs parallel with the formative worship practices of ancient Israel, as well as the call to observe all the commandments, statutes, and ordinances (Ex 13:3; 20:8, 24; Num 15:39). This call becomes acute in the Book of Deuteronomy.

The theme of remembering starts with God remembering his covenants to the patriarchs, beginning with Noah (Gen 8:1; 9:16) and continuing with Abraham, Isaac, and Jacob (Gen 19:29; Ex 2:24; 6:5; 32:13; Lev 26:42; Deut 9:27). A transition takes place as the children of Abraham are delivered from Egypt and begin to wander in the wilderness. As promised, God remembers his covenant with Abraham and begins to act on Israel's behalf to secure their deliverance from Egypt (Ex 2:24; 6:5). The story of Israel's deliverance from Egyptian bondage becomes the central theme of this remembrance and is dramatically retold through the cult practices associated with the commandments and ordinances of the Mosaic Law (Ex 13:3; Num 15:38; Deut 5:15; 6:12; 8:1-20). This theme to remember and not forget comes to a head in Deuteronomy as

⁵ Tremper Longman and David E. Garland, *The Expositor's Bible Commentary*, rev. ed. (Grand Rapids: Zondervan, 2006-2012), 520.

⁶ Boone, *Worship and the Torah*, 6.

the history of Israel's deliverance and wilderness journey is rehearsed and the Law is presented a second time.

For the sake of time and space, I will focus on Deuteronomy 6 as a representative text that ties together the call to remember with religious and ethical implications for the people of God. This seems to be an appropriate representative text for such a study for two main reasons. First, this portion of the Old Testament contains the *Shema* (6:4 - hear). The Shema is understood to be central to Old Testament faith and Israel's relationship with God.⁷ This central theme to "love the LORD your God with all your heart, and with all your soul, and with all your might" and its implications for God's people is carried over into the New Testament and the revelation of God in and through Jesus Christ (Mk 12:28-34; Lk 10:25-28). Moreover, despite the difficult literary structure of the Hebrew text,⁸ it is not difficult to identify the creedal nature of the *Shema*, making it representative of other similar forms in Deuteronomy (5:1; 6:3; 9:1; 20:3; 27:9).⁹

Second, Deuteronomy 6 begins Moses' long recital of Israel's history and Law. Here, the triad "the commandment-the statutes and the ordinances" and other combinations of the terms may be understood as literary markers. The first of the three is notably singular (and in other places 6:25; 8:1; 11:8, 22; 17:20; 19:9; 27:1; 30:11) and could be understood as encompassing the other two. This would not only be comprised of written laws and ordinances, but the ritual practices that are to be carefully followed in

⁷ Philip Wesley Comfort, *Cornerstone Biblical Commentary*, Vol. 9, *Cornerstone Biblical Commentary* (Carol Stream, IL.: Tyndale House Publishers, 2005-2012), 516.

⁸ J. G. McConville, *Deuteronomy* (Downers Grove, Ill.: IVP Academic, 2002), 140.

⁹ Longman, *The Expositor's Bible Commentary*, 555.

conjunction with the commandment(s), the statutes, and ordinances.¹⁰ Therefore, it is only right to include the ritual practices found in the giving of the Law to be a part of the appositional nature of this triad.¹¹

I will also contend that these practices not only comprise a mode of remembering, but they help facilitate, the remembering. They act as a means of remembering because of how the story of God's salvific work is embedded in them. Such a formative and didactic function of the commandment emerges from the text in Deuteronomy 6. This triad, understood to include the command to follow specific ritual practices, offers a religious and literary context that constitutes a historical trajectory for the people of God. It reaches back into the Pentateuch and early history of Israel as well as anticipates their rich, yet turbulent, history as the people of God living in the Promised Land that they are about to enter.

The immediate context of this passage is Moses reminding the people of the events at the foot of Mount Horeb; the smoke, the fire, the voice, how God gave them the Ten Commandments and their responsibility to pass these memories on to their children (Ex 19:16-20; Deut 4:9-14). This is followed by Moses reciting the Ten Commandments reminding the Israelites of the great fear that fell upon them that day (Deut 5:1-27). Now Moses wants to make it clear that these commandments, statutes, and ordinances come from the Lord and are meant to be diligently observed all their days. Moses instructs Israel to pass these on to their children as a didactic charge to make these statutes a perpetual practice and a means to identify the Hebrews as God's chosen people. This will ensure Israel's status in the land for generations to come.

¹⁰ Longman, *The Expositor's Bible Commentary*, 554.

¹¹ McConville, *Deuteronomy*, 140.

This connection between what God has done in the past and what God is about to do is also a major theme in Deuteronomy 6. Israel's success in possessing the land they are about to enter is predicated on their ability to remember the past as a means to live faithfully in the present. A brief perusal of the context of chapter 6 will validate this adequately. Together, chapters 5 and 6 demonstrate that there is a link between what took place in the past (the Exodus and the Law given on Mount Horeb) and what is about to take place (the recital of the Law and entering the Promised Land). This unified message points to the faithfulness of God and the necessity for the people to remember if they are to continue to enjoy God's favor and care in the future.¹²

Following what is offered in Deuteronomy 6, Moses makes it clear that it is YHWH who is clearing the way for them (7:1), and that they are to make no covenants with the people whether by marriage or religious rite (7:2-5). After this is a reminder that it is not because of their number or any other quality they possess for Israel to be chosen as God's special people. Their special place in the salvation history is predicated by God's loving choice and his covenant faithfulness towards their ancestor (7:7-8). Remembering the past and being faithful in the present are shown to have implications for their future. They are to continue in this ancestral covenant by remembering God's faithfulness and obeying the ordinances given by Moses so that the blessings will continue to multiply among them (7:12-16). Despite their number and the odds against them, faithful living is to be inspired by their remembering. This includes their deliverance from Egypt and the trials that God has already brought them through (7:17-26). Faithful remembering will shape their future as they enter the Promised Land.

¹² McConville, *Deuteronomy*, 138, 145.

Moses' Charge to Observe and Teach: Deuteronomy 6:1-3

Now this is the commandment—the statutes and the ordinances—that the LORD your God charged me to teach you to observe in the land that you are about to cross into and occupy,² so that you and your children and your children's children may fear the LORD your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long.³ Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the LORD, the God of your ancestors, has promised you.

One may wonder what emotions were stirring in the hearts and minds of the people as the dawn of their entrance to the “land flowing with milk and honey” was finally upon them. There had to have been a mixture of anticipation and trepidation. Or perhaps there was a just a great sense of wonder among them. In this first portion of Deuteronomy 6, Moses seems to be appealing to the Israelites' sense of faith as he reminds them that what is taking place was promised by God to their ancestors many years ago. Moses points to the covenant faithfulness of God and his ability to live up to his character already revealed to the patriarchs. Most likely the promises to Abraham, Isaac, and Jacob come to the minds of the listeners. God told Israel over and over again that he would remember his covenant with Abraham (Gen 19:29; Ex 2:24, 6:5, 32:13; Lev 26:42, 45). Subsequently, calling on God to remember his covenant with Abraham will be a major theme of Israel's worship practices evidenced through the Psalms.

There is something about the giving of signs that would assist in the remembering of God's salvific work among his people. God cut a covenant with Abraham and told him his descendants would multiply to a great number and that they will possess the land they are about to enter (Gen 15). Later, God would give Abraham two word pictures. The stars in heaven and the sand on the seashore would offer constant reminders of the

magnitude of God's promises to him (Gen 22:17). Then God gave Abraham the sign of circumcision that would be an ever-present reminder that the Israelites are the covenant people of God (Gen 17). However, this is not the first time God is revealed as a covenant-making God who remembers. God made a covenant with Noah and offered the rainbow as a sign that served as a reminder to himself and all creation that God would keep his word (Gen 9:15-16).

It is impossible to say if the Hebrews listening to Moses' words that day had Noah in mind. What is important for this study is that the call to remember is intimately connected to the character of God who makes and keeps covenant. This need to remember will surface again in Israel's history as the covenant promises are narrowed to a specific tribe and family as God enters into a royal covenant with David and his descendants (2 Chron 7:18, 13:5). Such covenant faithfulness is inspired by God's own faithfulness and ability to bring about what he has promised. Such promises open the way to the covenant of love that is about to be introduced in the next section and speaks of the character of God that is to be emulated by those in the community of God as a witness to the nations.

Moses' Charge to Hear: Deuteronomy 6:4-9

⁴ Hear, O Israel: The LORD is our God, the LORD alone. ⁵ You shall love the LORD your God with all your heart, and with all your soul, and with all your might.

⁶ Keep these words that I am commanding you today in your heart. ⁷ Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. ⁸ Bind them as a sign on your hand, fix them as an emblem on your forehead, ⁹ and write them on the doorposts of your house and on your gates.

There is some ambiguity in the use of the Hebrew word (עצמו – transliterated *ehhad*) translated here in the NRSV as *alone*. Whether it should be understood as an adjective (one) or an adverb (alone) is hard to decipher since both are appropriate.¹³ It goes beyond knowing if such ambiguity was intentional in order to leave room for the double meaning. However, the double meaning does accentuate the importance of the totality of one's love and devotion to be completely given over to the *one* true God *alone* and not the gods of the nations. Israel's task to remember does not simply call for the faithful retelling of Israel's story or merely offering mental assent to their history with God. Their remembering has implications for how the people of God are to live in light of their experiences with a loving God who is able to keep his promises.¹⁴

While wording that includes commandment, law, and ordinance has legalistic connotations, the introduction of this call to love brings the conversation to a relational level that opens the reader to the work of grace in the giving of these commands. Deuteronomy 7 underscores God's graceful choice of Israel that has nothing to do with any special quality Israel may possess (Deut 7:6-7). The sheer urgency of the call to hear, connected to the call to love, takes it beyond emotive sentimentality and emphasizes Israel's need to respond to such a graceful call through covenant faithfulness that is reflective of God's own character.¹⁵ The interplay between the figurative (keep...in your heart) and the literal (recite..., talk..., bind..., fix..., and write...) provides an open door

¹³ McConville, *Deuteronomy*, 141.

¹⁴ Richard D. Nelson, *Deuteronomy: A Commentary* (Louisville, KY: Westminster John Knox Press, 2002), 520. See also, Miroslav Volf, *The End of Memory: Remembering Rightly in a Violent World* (Grand Rapids: Eerdmans Pub Co, 2006), 104.

¹⁵ Nelson, *Deuteronomy*, 91.

to the transforming nature of these rituals. They function as both the mode and means of remembering. These are visual and tactile practices embedded with the drama of God's salvific action. They seem to serve as an intentional reinforcement of the task of remembering. The didactic nature of these practices is hard to miss with the imperative to pass them on to subsequent generations.

Moses' Charge Not to Forget: Deuteronomy 6:10-19

When the LORD your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, ¹¹ houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, ¹² take care that you do not forget the LORD, who brought you out of the land of Egypt, out of the house of slavery. ¹³ The LORD your God you shall fear; him you shall serve, and by his name alone you shall swear. ¹⁴ Do not follow other gods, any of the gods of the peoples who are all around you, ¹⁵ because the LORD your God, who is present with you, is a jealous God. The anger of the LORD your God would be kindled against you and he would destroy you from the face of the earth.

¹⁶ Do not put the LORD your God to the test, as you tested him at Massah. ¹⁷ You must diligently keep the commandments of the LORD your God, and his decrees, and his statutes that he has commanded you. ¹⁸ Do what is right and good in the sight of the LORD, so that it may go well with you, and so that you may go in and occupy the good land that the LORD swore to your ancestors to give you, ¹⁹ thrusting out all your enemies from before you, as the LORD has promised.

The new home God is providing Israel is to be understood as a gift. It is described as a place of great abundance (Ex 3:8; Deut 6:3) substantiated by the spies sent in by Moses years earlier (Num 13:21-24). Now, once again, Israel is faced with the challenge of entering into what God has promised. One of the tests they will face will be the super abundance found within the borders of Canaan and remembering their dependence on

YHWH who promised and sustains such gifts.¹⁶ Here, the reference to “Massah” is understandable since it was the occasion of Israel’s first venture into the land and subsequent failure that provoked the people to question (they tested the Lord) whether God was among them or not (Ex 17:7). With such a strong reminder of the community’s past failure, it is easy to imagine a sense of sobriety coming over the community as they reflect on the task before them.

There is also the presence of other gods that poses a real challenge to Israel’s faithfulness to YHWH. The promises connected to covenant faithfulness are reiterated. Moses assures the people that it is in their best interest to serve the God who has given these promises to their ancestors, delivered them from slavery, and is now present with them as they go in to possess the land. It would seem that Moses is helping the people to be poised for a real struggle. If they are to have success, they will have to “do what is right” and “diligently” follow these final admonitions and instructions given by Moses their leader.

When Children Ask: Deuteronomy 6:20-25

²⁰ When your children ask you in time to come, “What is the meaning of the decrees and the statutes and the ordinances that the LORD our God has commanded you?” ²¹ then you shall say to your children, “We were Pharaoh’s slaves in Egypt, but the LORD brought us out of Egypt with a mighty hand. ²² The LORD displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. ²³ He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. ²⁴ Then the LORD commanded us to observe all these statutes, to fear the LORD our God, for our lasting good, so as to keep us alive, as is now the case. ²⁵ If we diligently observe this entire commandment before the LORD our God, as he has commanded us, we will be in the right.”

¹⁶ Nelson, *Deuteronomy*, 107.

How was Israel to remember and how would this remembrance be passed on to subsequent generations? This is the theme I am attempting to draw out from these passages. For the second time in this passage, Moses identifies the task of the elders and parents of the community to pass these ordinances and commands to the next generation. He points out that, at some level, the ordinances and practices associated with the commands are designed to prompt questioning among the worshippers, specifically the young. This is an echo of what Moses understands about the Passover Meal's affective purpose and how its practice is to induce inquiry among the children (Ex 12:26). This reiterates the connection between the ritual practices associated with the story of deliverance and keeping of the commands and ordinances of the covenant. This call to remember is not only repeated throughout Deuteronomy and the Pentateuch, but continues as a theme carried throughout the whole of the Hebrew Scriptures (2 Kings 17:34-40; 1 Chron 16:15-18; Neh 4:14; Ps. 77:11; Isa 44:21; Ez 6:8-10). These final verses in chapter 6 show a continuity between past deliverance and future blessings associated with how faithfully Israel will remember.¹⁷

Here at the end of the Deuteronomy 6, as at the beginning, it only seems right to understand Moses' use of "commandment," the first word of what was identified as a triadic expression, to encompass the Law of Moses in its entirety. It is an expression that encompass the vast array of the totality of social, economic, religious, and political life of the nation of Israel. Moreover, there is a certain rhythm resounding within Israel's communal life where the commandments correspond to various rituals, feast days, new moon celebrations, and sabbaths, where the story of God's salvific work is dramatized in

¹⁷ McConville, *Deuteronomy*, 144.

Israel's' cultic calendar. The rhythms of the Jewish liturgical calendar offered a "framework of sacred memory" and served as an ongoing mode and means of remembering.¹⁸

The Jewish calendar was marked by various special sabbath days that are connected to cult feasts dramatizing the story of God's saving work among his people (Lev 23). Together these sabbaths and feasts help create a rhythm of remembrance that encompasses and informs how life is to be lived in the Jewish community. Specific to the call to remember Israel's deliverance from Egyptian bondage is the feast of the Lord's Passover. The importance of this feast day to salvation history extends into the theology and faith offered in the New Testament. At this point, I will follow the theme of remembering into the New Testament and use it as a bridge that takes the worshipping community from the Lord's Passover to the Lord's Table. Moreover, I hope to show that the remembering called for there is transformative in nature and is connected to other table fellowship stories of Luke's Gospel.

Table Fellowship in Luke's Gospel:

All three synoptic Gospels have the institution of the Lord's Supper connected to the Feast of Unleavened Bread and the Passover (Mt 26:17-30; Mk 14:12-26; Lk 22:7-23). The salvific implications most likely were not lost to Jewish readers of these accounts signaling a turning point in redemptive history. This would be especially true for those reading Luke's account, who alone references the Exodus during Jesus' transfiguration (Lk 9:31). What I hope to demonstrate here is how, as a sacrament, the

¹⁸ Volf, *The End of Memory*, 103.

Lord's Table functions as a rite of remembrance similar to how the practices associated with keeping the Mosaic Law functioned. Moreover, Luke's account of the institution of the Lord's Table is in essence a New Covenant liturgical meal that includes dramatized details of Jesus' own suffering that are connected to Jesus' call for his followers to remember.

Luke offers three additions to his Last Supper account not found in Matthew or Mark that help substantiate the way that the Passover meal acts as a bridge to New Testament theology and practice.¹⁹ Luke alone refers to the cup both before and after the breaking of the bread. After the breaking of the bread and saying "[t]his is my body," Luke adds "which is given for you." Then Luke interjects the most striking addition to Jesus' words that are germane to my proposal; "Do this in remembrance of me." While the theological emphasis is different, the "this is my body" and "in remembrance" clauses make Luke's account very similar to Paul's (1 Cor 11:23-26). Such additions and the text critical issues associated with the textual variants between the longer and shorter manuscripts have resulted in controversies over the proper translation of the text.²⁰ These issues go beyond the parameters of this project, as I am concerned with the canon of Scripture in its final form.

The similarities between Luke's and Paul's accounts may be attributed to two integral bits of information about Luke's life and ministry found in Scripture. First, Luke enjoyed a very close ministry relationship with Paul. Second, Luke testifies that he has "investigated everything very carefully," interviewing "eyewitnesses" as a means to offer

¹⁹ Walter Liefeld and David Pao, *Luke-Acts (Expositor's Bible Commentary. Volume 10.)*, Rev. ed. (Nashville: Zondervan, 2007), 310-315.

²⁰ For a thorough treatment of the text critical issues in the Lukan account see, I. Howard Marshall, *The Gospel of Luke: A Commentary On the Greek Text* (Grand Rapids: Eerdmans, 1978), 799-807.

an “orderly account of the events” for his Gospel (Lk 1:1-3). Because of their relationship and Luke’s careful investigation, it is not hard to make the assumption that Paul and Luke could have been drawing from the same source not accessible to Matthew or Mark. This Lukan/Pauline connection suggests that early on, the church developed a sacramental theology and practice that was connected to the redemptive drama embedded in the Lord’s Supper.²¹

The Day of Unleavened Bread: Luke 22:7-13

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” ⁹ They asked him, “Where do you want us to make preparations for it?” ¹⁰ “Listen,” he said to them, “when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters ¹¹ and say to the owner of the house, ‘The teacher asks you, “Where is the guest room, where I may eat the Passover with my disciples?”’” ¹² He will show you a large room upstairs, already furnished. Make preparations for us there.” ¹³ So they went and found everything as he had told them; and they prepared the Passover meal.

Verses 7 through 13 serve as an introduction and give context to verses 14 through 23, which is traditionally titled as “The Institution of the Lord’s Supper” in the English translations. The context of this supper is significant because of the dramatic connection it creates between Old and New Testaments salvific events. The Lord’s Supper’s connection to the Feast of Unleavened Bread and the Passover are unquestionable, despite the difficulty in discerning what constitutes the beginning of a day according to the Jewish calendar. This difficulty is compounded by the Fourth Gospel’s odd rendition of the sequence of events, making it nearly impossible to say for

²¹ Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN.: CPT Press, 2012), 194-207.

certain that the meal takes place before or during the Passover sacrifice. Such discrepancies in the sequence of events demonstrates the theological rather than historical connections each evangelist is trying to convey through his unique contributions. Luke's narrative account highlights Jesus' anticipation of eating this final meal with his disciples in several ways. Whether through supernatural foreknowledge or careful planning or a combination of both, the disciples "found everything as he had told them." At the meal, this is highlighted as Jesus tells his disciples how eager he is to share this meal with them. Perhaps such detail and accuracy, along with Jesus' own anticipation, created in the disciples a heightened sense of the drama that was about to take place during or after the meal.

The Hour Has Come: Luke 22:14-23

¹⁴ When the hour came, he took his place at the table, and the apostles with him. ¹⁵ He said to them, "I have eagerly desired to eat this Passover with you before I suffer; ¹⁶ for I tell you, I will not eat it until it is fulfilled in the kingdom of God." ¹⁷ Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; ¹⁸ for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰ And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. ²¹ But see, the one who betrays me is with me, and his hand is on the table. ²² For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" ²³ Then they began to ask one another which one of them it could be who would do this.

No doubt, Jesus' place at the table is more than being the guest of honor. He has already taken charge of the preparations of the meal. Now, he takes his place as host, as will be evidenced by his distribution of the bread and wine. As noted, Luke highlights

how Jesus “eagerly” anticipated this moment with his disciples. The Greek is emphatic; ἐπεθυμία ἐπεθύμησα (With desire I have desired). This is followed by a triple negative in the Greek: οὐκέτι οὐ μὴ φάγω (no more never not will I eat). Would they be thinking that this is the last Passover before the inauguration of the kingdom? Despite Jesus’ cryptic allusion to suffering, such positive and negative reinforcement followed by a reference to the kingdom of God could certainly heighten the level of anticipation for those in the room. With the Exodus story as a backdrop, it is hard not to imagine these Jewish disciples making the connection between ancient Israel’s deliverance from Egyptian bondage and their own bondage to Roman tyranny. Could this be their hour of deliverance as the kingdom of God breaks in around them?

The drama associated with the meal continues as Jesus takes the first cup, perhaps one of several cups used during the Passover Feast,²² and once again, using a double negative this time, reiterates that this is the last time he will partake of such until the kingdom of God comes. It is coming. There is no reason for the disciples to believe it will be a delayed coming. One can almost feel the exhilaration rising in the air as they imagine how that night will unfold and what awaits them on the other side of Passover. How will Jesus inaugurate his Kingdom? What part will they play in its coming? But just as one might imagine that their expectations are about to become too overwhelming, Jesus enters into a melodramatic decline in mood, equating the broken bread to his own body and the poured out cup (wine) as a sign of a new covenant associated with his

²² Allison A. Trites and William J. Larkin, *Luke, Acts (Cornerstone Biblical Commentary)* (Grand Rapids: Tyndale House Publishers, Inc., 2007), 288.

blood. These shadowy references to death are compounded by Jesus' talk of denial and betrayal. They chattered among themselves, "Who, what, when?"

One can almost feel the air going out of the room. The preparation for the meal and such drama during the meal may have been quite exhausting. These shadowy references to death could have easily created a profound sense of anxiety, weighing on the hearts of the disciples. Yes, covenant language certainly points to the redemptive dramas that took place during the Exodus and at Mount Sinai, but how does Jesus' suffering, the breaking of his body, the pouring out of his blood, and his betrayal play into the drama? Was this just one more parable where they failed to grasp the meaning (Lk 8:10; 9:45)? Those reading the story after the events of the cross and resurrection have the advantage of knowing the story and what is to follow. These disciples have no such reference point. They could not discern the depth of redemptive significance Jesus was trying to convey as he dramatically embedded his soon-to-come death on the cross in this communal meal. What exactly were they supposed to remember? What was Luke trying to do with his dramatic retelling of the Lord's Supper?

It is hard to imagine that "in remembrance of me" would be understood as anything other than the entirety of Jesus' life and ministry among them.²³ The Eucharistic event, derived from the Greek clause εὐχαριστήσας (had given thanks), is rich in meaning. Yet, despite being a part of the church's sacramental practices from the beginning, such understanding would take the church years: centuries to formulate. Jesus seems to be reworking the Passover meal by co-opting the ritual for a higher level of remembrance and redemptive significance for his followers. This remembrance is

²³ Liefeld, *Luke-Acts*, 313.

intimately connected to Jesus' mission and characterizes how life is done in the coming kingdom of God. The Lord's Passover has become the Lord's Table.

In his Gospel account, Luke incorporates the theme of table fellowship that helps move the narrative along a trajectory that culminates at the Eucharistic event. This starts at the very beginning, as John the Baptist carries out his calling to make the way for the coming of the Lord. John's message is one of social justice, which is signified by his call to care for the most vulnerable in society and includes sharing one's food (Lk 3:10-14). From this point on, the reader will encounter what might be described as a table ethic that emerges from the evangelist's narration of Jesus' own table habits and teachings. Often, using table fellowship as a backdrop, Jesus reimagines holiness standards that make room for the morally and socially unfit among them. This table ethic reveals the very nature of Jesus' messianic identity as one who comes to heal the brokenness of the world by restoring fellowship between God and sinful humanity (Lk 5:31).

Jesus' table ethic, which opens space for the sinful outcasts of society, is constantly being pushed against by the Jewish authorities precisely because of those who are invited to join Jesus at the table (Lk 5:30; 7:37-39, 48-49; 14:1-2, 12-14; 15:1-2). Consequently, Jesus often used these opportunities to teach his disciples and chide the Pharisees for their close-minded religious antagonism (Lk 7:31-35, 40-46; 11:39-52; 14:3-6, 8-14). At times this would entail the use of parables connected to table fellowship (Lk 14:16-24; 15:3-32). Again, the most telling characteristic of Jesus' table ethic is who was included at the table. This opened the door for scrutiny that developed into a growing hostility that would build to an extreme end of Jesus' suffering and death on the cross.

The table fellowship in Luke culminates in his account of the institution of the Lord's Table. This is the pinnacle of table fellowship in Luke as it dramatically embeds the passion of the cross into a New Covenant liturgical meal. In this call to remember, Jesus is instituting a sacramental ordinance as a communal meal that includes a symbolically-dramatized rendition of Jesus' own suffering on the cross. Taking the whole of Luke's themed narrative of table fellowship, it would be reasonable to assume that this dramatized meal functions as a sacramental rite that not only speaks of what is to be remembered, but also acts as a means of remembering. The what and how to remember are joined in the practice of the sacrament. Specifically, what is to be remembered is the open space that Christ has created for sinners to be healed and to enjoy a new kind of fellowship with God. They are also to remember that such radical openness will invite their own suffering by continuing this *table ethic* as they await the coming of the kingdom.

The Lord's Table functions as a rite of remembrance similar to how the practices associated with keeping the Mosaic Law functioned. Moreover, just as the Old Covenant rites and rituals, the Lord's Table has past, present, and future implications. As a sacrament, the Lord's Table conveys a grace that is being enacted (dramatized) in its practice. It is efficacious. Here, I believe it is appropriate to differentiate between Old Testament rites only signifying spiritual realities and New Testament sacraments' efficacious reality.²⁴ At the institution of this sacramental meal, Jesus calls his followers to remember what took place in the past as he opened a way to a New Covenant (events that will include his soon-to-be experienced passion, which the disciples will not

²⁴ Alister E. McGrath, *Theology* (Chichester, UK: John Wiley & Sons, Ltd, 2017), 174.

understand until after the resurrection (Lk 24:45). This remembrance meal also points the disciples to the coming of a future kingdom anticipated by his abstaining from partaking of the meal until that kingdom comes.

There is one more meal in Luke's Gospel that helps substantiate the idea that the Lord's Table not only points to what is to be remembered, but acts as a means of remembrance as well. On the road to Emmaus after Jesus' death and resurrection, two disciples encounter the risen Christ but fail to recognize him until Jesus opens their eyes in a dramatized fashion (Lk 24:13-35). Why they cannot recognize that it is their Lord at first is an enigma. Perhaps their grief and the absolute certitude that Jesus was dead and gone blinded them to the truth that was standing right there next to them. By and by, Jesus explains to them how the events of the last few days were foretold through the Old Testament prophets (this would include Moses and the Law). Coming to a village, the disciples successfully persuade Jesus not to go on, but to stay with them as it was getting late in the day. During the evening meal, something extraordinary takes place. For what seems to be a second time, Jesus enacts the Eucharistic meal as, "...he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him (ἐπέγνωσαν – literally "they knew" him)" (Lk 24:30-31).

Hermeneutic of Remembering:

This chapter opened by affirming the experiential nature of Pentecostal theology and practice. What are Pentecostals claiming to experience, if not the Triune God revealed in Scripture who opens space for sinful humanity to enjoy life and fellowship

with God? This is the story of God from beginning to end. In this story are salvific acts that are called to be remembered through communal ritual events, which are part of the Church's liturgical tradition. Such remembering is integral to the identity of the people of God – people of faith.²⁵ This liturgical tradition and the theology behind it is rich and has become a bit overwhelming at times. I have had to remind myself over and over again that this is a (re)introduction to many in the Pentecostal tradition(s), specifically targeting the COGOP. I would like to present this as a reminder to Pentecostals that they belong to the Church universal (past, present, and future).

As a (re)introduction, I will limit my discussion on liturgical theology to the methodological goal of reading Scripture sacramentally – namely to inform the Christian community of its mission in the world. Next, I will engage James Smith's anthropological model as a way of identifying what it means to be human and how that identity is connected to the intentionality of worship practices that are designed as didactic formative rituals. I will conclude the theological reflection with a brief discussion on Eastern Orthodox theology. There, I will offer an introduction to Eastern thought that may help Pentecostals recognize the rich pneumatological elements found in church tradition.

Using the Passover as a backdrop, I followed a trajectory of remembering connected to the triadic expression found in Deuteronomy (commandment-the statutes and the ordinances) connecting Luke's account of the institution of the Lord's Supper. This is my attempt to demonstrate the relationship between the rites and rituals of ancient Israel's worship practices with New Testament liturgical practices. The church's liturgy

²⁵ Don E. Saliers, *Worship and Spirituality* (Philadelphia: Westminster John Knox Pr, 1984), 19.

was traditionally developed out of what is understood to be sacramental rites given to the church by Jesus. It was my aim to demonstrate how the call to remember in both Old and New Testaments accentuates the didactic nature of liturgical and sacramental practices where the rites and rituals to be remembered serve as a means of remembering as well.

This was an attempt to model the methodology referred to in Chapter 2 of this project. Such a hermeneutical model goes beyond pulling information from the text. Its primary aim is to offer an interpretive apparatus that draws the reader(s) into the text. The goal is to help inform the reader(s) of the calling of the people of God to become more Christ-like in their participation in the mission of God through the power of the Spirit.²⁶ Admittedly, the biblical analysis offered here has had little to no mention of the Spirit's work. Theologically, I hope to show how the sacramental nature of the biblical texts studied are saturated with the Spirit's presence and work.

While still affirming the Scripture's place within God's continuous work of self-revelatory knowledge, Chris Green posits a more comprehensive purpose of how Scripture is to be engaged as a means of informing the church for its vocation.²⁷ The method of reading and interpretation proposed by Green, however, goes beyond the delineation of knowledge. The task of joining in on the mission of the Triune God's salvific work in the world is not only revealed in Scripture, but is efficacious (sacramental) for those who participate in such a reading. Green's interaction with Cheryl Bridges Johns sheds light on this pneumatological implication of such a reading. Johns calls for a pneumatological reading of the Bible that, if I am reading Johns and Green

²⁶ Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015), 110.

²⁷ Green, *Sanctifying Interpretation* 110, 113.

correctly, help them expand upon what is referred to as hermeneutics of suspicion and remembrance.²⁸ Green does not directly name these two hermeneutical models, but he seems to be employing them through a Christo-centric interpretive lens.

This Christo-centric hermeneutic is reminiscent of the patristic understanding of Christ's recapitulation of human history.²⁹ Such an interpretive move has theological implications that reorient Old Testament events and symbols through the light of Christ's redeeming work. Everything is read through the lens of God reconciling the world to himself through Christ leaving the meaning of the text open to the interpreters. Such openness of meaning comes as the interpreting community undergoes the hard task of discerning what the Spirit is saying to (doing among) them through the text. I believe Green's proposals take the interpretive task in the right direction as he reorients the reading and the outcome of the reading for a more outward-focused goal connected to the *Missio Dei*. Green's work here has helped me to build upon the notion of a hermeneutic of remembrance tied to the actions and character of Christ. Luke's account of the Lord's Supper shows how the Passover is reoriented for a new way of understanding life with God. At the Lord's Table, salvific history is recapitulated and embedded in the sacramental actions recognized and developed early on in church history.

For Green and Johns, the sacramental character of their Scripture reading proposals have other pneumatological implications. They point to the Spirit's activity in making God's presence and power efficacious for the transformation of the reader(s). Again, interacting with Johns, Green states, "...the biblical text comes alive in

²⁸ Cheryl Bridges Johns, "Grieving, Brooding, and Transforming: *The Spirit, the Bible, and Gender*" *Journal of Pentecostal Theology* 23 (2): (Fall 2014), 150.

²⁹ Hans Boersma, *Scripture as Real Presence: Sacramental Exegesis in the Early Church* (Grand Rapids: Baker Academic, 2017), 14-16.

Pentecostal worship...In such a moment (καιρος), the Spirit affects the sacramental ‘intersection of cosmic ... historical ... and eschatological time’...”³⁰ With such a high view of the Spirit’s presence in the task of interpretation, meaning becomes fluid and calls for discernment of what the Spirit is saying to the community for that time.³¹

The openness to meaning is conditional to the time and cultural context of the interpreting community and can be a cause of concern. Here, I would like to point out that the interpretive outcomes are safeguarded from becoming unrecognizably Christian through two essential aspects of the interpretive process. First, interpretation and community are never separated. While the social makeup of the community will drive the understanding and application of meaning,³² such community specifics are to be submitted to an ever-widening understanding of community. This would include but not be limited to denomination affiliation, academic and ecclesial institutions, associations and fellowships, as well as universal norms of orthodoxy and orthopraxis. Second, the Christo-centric lens helps assure that meaning continues to flow out of the life, ministry, and character of Jesus Christ revealed in Scripture and traditionally recognized by the church.

However, it is not just the reading of the text that I am concerned with in my proposal. I am seeking a biblical and theological framework for the justification of the integration of the ancient liturgical practices including sacraments with Pentecostal theology and spirituality. The goal is to continue to offer a way forward towards a more

³⁰ Green, *Sanctifying Interpretation*, 151.

³¹ Melissa L. Archer, *I Was in the Spirit on the Lord's Day': A Pentecostal Engagement with Worship in the Apocalypse* (Cleveland, TN: CPT Press, 2015), 140.

³² Amos Yong, *Spirit, Word, Community: Theological Hermeneutics in Trinitarian Perspective* (Burlington: Wipf & Stock Pub, 2006), 276.

robust Pentecostal liturgical theology and practice. Both Green and Johns are helpful here as well. Both hint at the performance of Scripture that, as I read them, speak of the drama of Scripture embedded in the liturgical practices of the church.³³ Such performance and enacting of Scripture is also understood as efficacious, which implies that there are formative goals associated with these practices. Green convincingly argues that Scripture is meant to affect us in ways that push us out into the world as “Christ’s co-sanctified co-sanctifiers” who act as agents of change for the sake of the world.³⁴ The idea is that such dramatic interplay with word and sacrament opens space for the mystery of God’s real presence and power to transform the community for its missional calling.³⁵

But why? Why, from ancient history and in modern times, is liturgy and sacrament integral to human interaction and development? James Smith presents an anthropological model that helps answer this question. Rather than identifying human cognition or the ability to reason as central to defining what it means to be human, Smith builds his model around the idea that humans are desiring (worshipping) beings.³⁶ For Smith, his understanding of humans as desiring beings is rooted in human affections and the embodiment of the created order. The implications of such an anthropology point to the affective nature of worship.

It is important to clarify that Smith’s model does not pit desire against the cognitive; after all there is the call to come and “reason together” (Isa 1:18 ESV). Smith argues, however, that belief systems and ideas are developed through community

³³ Green, *Sanctifying Interpretation*, 58, 122. Johns, *Grieving, Brooding, and Transforming*, 149, 153.

³⁴ Green, *Sanctifying Interpretation*, 109.

³⁵ Johns, *Grieving, Brooding, and Transforming*, 149.

³⁶ James K. A. Smith, *Cultural Liturgies*, Vol. 1, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 51. Also, James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, a division of Baker Publishing Group, 2016), 10.

interaction with social and religious experiences and practices.³⁷ Even secular social science is making the connection between the affections (emotive) and reason (cognitive) in its attempt to articulate what it means to be human.³⁸ Researchers are affirming the ancient understanding of the connection between repetitive visceral practices that create habitual dispositions by reshaping desire.³⁹ One's culture plays an immeasurable part in the interaction between normed practices and one's formation.⁴⁰ Cultural concerns and influences will be discussed further as the implications of my proposals are teased out in Chapter 5.

The biblical study offered in this chapter shows how worship practices are tied to memory in such a way that information about God and God's salvific action have the goal of forming the worshipping community in specific ways. The community's identity and mission are contingent on its ability to remember God's past redemptive activity and promises. I am arguing here that despite the explosive growth within Pentecostalism globally, there is a crisis of identity among many in the Pentecostal churches in the West. I am suggesting, with others, that part of the challenge Pentecostals are facing today stems from an attitude of anti-traditionalism. This seems to touch upon the problem of remembering what the church is to be and is called to do. Pentecostals are not alone in this challenge. It seems to be a systemic crisis among much of the church in North America.⁴¹ This neglect of tradition has been inherent in the Pentecostal movement from

³⁷ Smith, *Desiring the Kingdom*, 191-192.

³⁸ David Brooks, *The Social Animal: The Hidden Sources of Love, Character, and Achievement* (New York: Random House, 2011), 21, 41.

³⁹ Smith, *Desiring the Kingdom*, 60-61. Also, Brooks, *The Social Animal*, 111.

⁴⁰ Brooks, *The Social Animal*, 154. Also, Etienne Wenger, *Communities of Practice: Learning, Meaning, And Identity (Learning in Doing)* (Cambridge, U.K.: Cambridge University Press, 1999), 59, 83.

⁴¹ Saliers, *Worship and Spirituality*, 23.

early on. I contend that a deeper connection with ancient liturgical practices and sacramental theology would be of benefit to the movement globally.⁴²

Smith's proposals are helpful here. As desiring (worshipping) beings, the habitual practices of the church's liturgy are designed with a specific telos in mind. The story of God, embedded in the ritual practices, is remembered in such a way that a recalibration of the human heart (affections – loves) takes place.⁴³ This points to the divine intent of the purpose and goal of worship. Smith states, "In worship we don't just come to show God our devotion and give him our praise; we are called to worship because in this encounter God (re)makes and molds us top-down."⁴⁴ This opens the conversation to divine intent and speaks of what it means to be created in the image of God. Wesleyan theology accentuates the relational aspect of the *imago Dei* that is defined by the ability of the human heart to be turned toward the God who is already turned toward humanity.⁴⁵ Such a definition of the *imago Dei* is conducive to Smith's proposals and the priority of God's work in (re)forming the human heart through the act of worship.

Worship as a transforming activity of communal remembering is God's idea. Christian worship is a vehicle that drives memory through the enactment of Scripture in the tactile elements of the sacraments, "implanting [the biblical story] in our bones," so to speak.⁴⁶ In Smith's work, he focuses much attention on the didactic aspects of one's participation in worship; however, he does not want to reduce worship to some pragmatic

⁴² Aaron T. Friesen, "Pentecostal Antitraditionalism and the Pursuit of Holiness: The Negated Role of Tradition in Pentecostal Theological Reflection." *Journal of Pentecostal Theology*, 23 (October, 2014), 192.

⁴³ Smith, *You Are What You Love*, 19.

⁴⁴ Smith, *You Are What You Love*, 77.

⁴⁵ Ryan L. Hanson, "What Does It Mean To Be Human?" in *Essential Beliefs: A Wesleyan Primer*, ed. Mark A. Maddix & Diane Leclerc (Kansas City: Beacon Hill Press of Kansas City, 2016), 69-70.

⁴⁶ Smith, *You Are What You Love*, 85.

exercise or formula for producing moral agents. Smith understands Christian worship to be an invitation to encounter the Triune God and participate in the ongoing work of the Spirit in appropriating the work of Christ in the people of God.⁴⁷ Smith points out the strong attraction that cultural (secular) liturgies create through their presentation of human flourishing that is counter to God's kingdom.⁴⁸ It would seem that such cultural dynamics cannot be met by discipleship models that neglect formative worship practices. Moreover for Smith, the didactic and formative telos of the church's liturgical theology and practice can only be accomplished by a deep and abiding sense of the power of the Spirit present in the performance of Scripture found in the church's liturgies.⁴⁹

The themes of remembering, encounter, affection, transformation, and mission are also closely associated with Eastern Orthodox sacramental theology. Edmond Rybarczyk offers a comprehensive analysis of the similarities between Eastern Orthodox and Pentecostal theologies.⁵⁰ His findings and other aspects of Eastern Orthodox theology will be discussed in connection with the ecumenical implications in Chapter 5. For now, I would like to focus on the affective and mystical aspects of spirituality that both share.

The Eastern Orthodox church service is understood to be, from beginning to end, a processional of the faithful. The service is a constant move towards the Eucharistic event, which ends as a sending out of the people into the world. At the climax of the liturgy, the Eucharist, is where the church finds its true essence revealed in a mystical ascent into heaven in the joy of the future kingdom of God coming to earth.⁵¹ Alexander

⁴⁷ James K. A. Smith, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013), 152.

⁴⁸ Smith, *Desiring the Kingdom*, 75-88.

⁴⁹ Smith, *Imagining the Kingdom*, 154.

⁵⁰ Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, Or.: Wipf & Stock Publishers, 2006).

⁵¹ Augustine, *Liturgy, Theosis, and the Renewal of the World*, 175.

Schmemmann, a prominent Orthodox theologian of the twentieth century, points out that the entirety of the liturgy of the Eastern church is a remembrance of Christ and is understood as sacrament.⁵² Beginning with a liturgical hymn that opens the service, Timothy Ware describes the liturgy like this;

‘Now the celestial powers are present with us, and worship invisibly.’ *This we know, that God dwells there among humans.*
Orthodox, inspired by ‘heaven on earth’, have striven to make their worship in outward splendor and beauty an icon of the great Liturgy of heaven.⁵³

This ecstatic experience of connecting with heaven is not foreign to Pentecostals.

Through her work on the worship scenes found in the Book of Revelation, Melissa Archer uses similar language of an “alternate reality” in her description of and proposal for a Pentecostal theology of worship.⁵⁴

Eastern Orthodox understanding of humanity and the purpose of worship are similar to James Smith’s proposals. For the Orthodox, humans are worshipping (liturgical) beings.⁵⁵ Worship practices are intentionally formative, with nothing less than theosis (union with God) as the goal.⁵⁶ More on the similarities and connections between Eastern Orthodox and Pentecostal theology will be explored in Chapter 5. Here, what is significant for Pentecostal theology, is the pneumatological character of the church’s ancient traditions found in Eastern Orthodoxy. As evidenced in Eastern Orthodox

⁵² Alexander Schmemmann, *The Eucharist--Sacrament of the Kingdom* (Crestwood, N.Y.: St Vladimir’s Seminary Pr, 2003), 199.

⁵³ Timothy Ware, *The Orthodox Church*, New ed. (New York, N.Y.: Penguin Books, 1997), 265. Italics his.

⁵⁴ M. Archer, ‘*I Was in the Spirit on the Lord’s Day*’, 299. She continues and states rightly, “This...observation about the embedded nature of worship in the structure of the Apocalypse is instructive for Pentecostals who have often been conditioned to see the Apocalypse as a road-map for end-time events.”

⁵⁵ Ware, *The Orthodox Church*, 266.

⁵⁶ Vladimir Lossky, *In the Image and Likeness of God*, (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1974), 103.

writings and liturgical forms, the Holy Spirit's presence and work is inseparable from the life of the church.⁵⁷ The liturgy of the Eastern church is understood as an eschatological encounter with God that does not act as an end in and of itself. Along with the goal of theosis, the transformation of a fractured world is always in mind and included in the liturgy's telos.⁵⁸ Every member of the church is understood to be a redeemed agent of grace in the world, yet is to continually participate (grow) in the works of grace found in the church's liturgies if complete union with God is to be achieved.⁵⁹ The Eastern Orthodox pneumatology opens space for a mystical reality in their worship where theology, practice, and mysticism are closely held together.⁶⁰

Pentecostal spirituality has been associated with Christian mystical traditions.⁶¹ However, much work has to be done to overcome language barriers and past prejudices that keep many Pentecostals from recognizing their connection to the mystical and pneumatological theology of the Eastern church. There may be several factors that can be identified that cause Pentecostals to shy away from Eastern Orthodox thought and the rich theology of the Spirit found there. Perhaps it stems from what even Eastern practitioners identify as the nominalism that plagues the Eastern church.⁶² It may be a general suspicion of ecumenical issues among many Pentecostals. The influences from Fundamentalism and Evangelicalism that have enticed Pentecostals to embrace

⁵⁷ Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1976), 188.

⁵⁸ Alexander Schmemmann, *Church, World, Mission: Reflections On Orthodoxy in the West* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1979), 211.

⁵⁹ Lossky, *The Mystical Theology of the Eastern Church*, 180.

⁶⁰ Lossky, *The Mystical Theology of the Eastern Church*, 8-9.

⁶¹ Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids: William B. Eerdmans Publishing Co., 2017). See also, Cox, *Fire From Heaven*, 206.

⁶² Aleksandr Shmeman, *Church, World, Mission: Reflections On Orthodoxy in the West* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1979), 22-23.

soteriological and ecclesiological concepts foreign to Pentecostal theology and practice should also be explored.⁶³ It may be that the anti-traditional attitudes have blinded Pentecostals from recognizing the work of the Spirit in the church's development of tradition.⁶⁴

Obviously, many obstacles need to be overcome as Pentecostals continue to make their way forward in developing and articulating their theology in the 21st century. It is my hope that the proposals I am making could be integrated with what others may bring to the table as a means to offer a well-rounded approach to help quell the woes of the modern church. Therefore, I believe it is time for the Pentecostal church to take a closer look at the traditions of the ancient church. Such a task will not only inform Pentecostal theology, but may be a source to enrich Pentecostal practice. Moreover, greater openness on the part of Pentecostals may open the doors to other traditions so these traditions can be enhanced by Pentecostalism's experiential faith and theology of encounter.

In Conclusion:

The biblical framework and theological reflection shared here is meant to help answer the main question of my thesis: Is a move to integrate ancient liturgies and practices of the church into Pentecostal faith and practice a viable response to Steve Land's call to (re)vision Pentecostal theology? I believe I have adequately made a case for connecting the dots between Land's idea of the affections being the integrative core of

⁶³ I am thinking in terms of the move away from salvation as organic union with God to the static/forensic models (Fundamentalism) that have helped dilute the experiential spirituality of Pentecostalism. Also, as Pentecostalism became more and more identified with Evangelical Biblicism, getting information about God as an end in and of itself has taken the place of an encounter with the Spirit and Word (Jesus) as a means of biblical interpretation.

⁶⁴ Friesen, *Pentecostal Antitraditionalism and the Pursuit of Holiness*, 214-215.

Pentecostal spirituality⁶⁵ to James Smith's and Eastern Orthodox anthropological models. The liturgical theology drawn out for the exegetical study has demonstrated a divine intent on how liturgy is to work on human affections. The eschatological and missional concerns in Land's theology have been touched upon in both biblical and theological discussions in this chapter.⁶⁶ However, it is the effect of worship on human affections that were of major concern.

For Land, the affections are the integrating core of one's life that finds its source and end in the life of God.⁶⁷ I have tried to show how worship as a formative activity is God's idea. The formative aspect of worship (prayer) takes priority in Land's theology, as he understands it to be "the fundamental vocation of the community and each believer."⁶⁸ Once again, this brings the discussion full circle to acknowledge the need for the restoration of liturgical theology and practice as a means of theological reflection.⁶⁹ Therefore, I ask, why not look to the ancient wisdom of the church in formulating liturgical practices as a means to (re)vision Pentecostal Theology and practice? In doing so, I do not want to diminish the Pentecostal distinctive of encounter. My hope is that the case study and interviews with Pentecostal leaders in Chapter 4 will demonstrate that such integration and preservation of a Pentecostal distinctive is possible.

⁶⁵ Steven J. Land, "Pentecostal Spirituality: A Passion for the Kingdom" *Journal of Pentecostal Theology. Supplement Series*, Vol. 1, (Sheffield, England: Sheffield Academic Press, 1993), 23.

⁶⁶ Land, *Pentecostal Spirituality*, 176.

⁶⁷ Land, *Pentecostal Spirituality*, 134-135.

⁶⁸ Land, *Pentecostal Spirituality*, 164.

⁶⁹ Saliers, *Worship As Theology*, 81.

CHAPTER 4

PROJECT DESIGN

“...our movement is in a crisis moment. But I need to open the lens wider to say that all of Christianity in the western world is in a crisis. It is far more than a moment, since the data on faith and church life generally has been in decline in the western world now for a few decades. I see our movement in this crisis the same as [I see] the Southern Baptists or the Assemblies of God. It is a perfect storm in our culture and faith has been adrift for some time and now faith has begun an obvious decline. I say perfect storm because several factors have come together in this season all contributing to eroding faith and establishing human secularism as the life base of western culture.”

Randy Howard

I believe it is critical for the Pentecostal movement to reclaim its original impetus as a restorationist movement, i.e., the restoration of primitive Christianity. That impulse was thwarted by an initial over-identification with the Protestant movement and later in the USA especially by a full identification with the Evangelical movement. Both connections served in part to break us away from historical, ancient Christianity.

Jackie Johns

Introduction:

This project is designed around one basic concept with one main goal in mind. It is a call for Pentecostals to take a closer look at the ancient worship practices and traditions of the church as a means of renewal within their churches. This is offered, in part, as a response to Steve Land’s call to (re)vision Pentecostal theology and practice. In this chapter, I will unpack the design of this project, which consists of two components. The first is a case study of what took place during my five-year tenure as lead pastor of the Harvest Center Church (HCC). The case study will include a chronology of how the shift to a more liturgically-oriented worship service took place at HCC. It will also include a survey of the adult attendees of HCC, whereby a measure of quantitative data

could be collected and analyzed to assess the level of comprehension and spiritual development that took place among the worshippers. I envision such a case study to serve as a prototype for other churches that may want to implement such change.

The second component consists of interviews with COGOP leaders and Pentecostal academics concerning my proposal for the integration of ancient liturgical practices with contemporary Pentecostal worship. These took place through an emailed questionnaire and personal interviews.¹ The questions were designed to determine the extent of these leaders' involvement with and interest in further development of the current trend of liturgical forms of worship being embraced by Pentecostal and Evangelical churches. Before I begin to discuss these two components, I feel that it may be helpful to offer my own journey as a testimony, in typical Pentecostal fashion, to the Spirit's work in getting me to a place where I felt comfortable pursuing this vein of research and practice.

A Testimony:

I moved to Cleveland in 1998, after ministering with my wife Darlene in Cali, Colombia for two and a half years, to continue my theological training. Upon my arrival to Cleveland, I learned that my undergraduate studies in Bible and theology were unaccredited and insufficient to begin studies at the Pentecostal Theological Seminary (at that time: Church of God Theological Seminary). I enrolled at Lee University, where I was first introduced to Steve Land and his book *Pentecostal Spirituality*. Dr. Land was

¹ After my interview with Terry Cross, who was unable to complete my questionnaire, Dr. Cross gave me his manuscript of Chapter 6 from his forthcoming book. All of Cross's quotes will be taken from, Terry Cross, *The People of God's Presence*, Vol. 2 manuscript, (Baker Academic, forthcoming), 181-266.

the dean of the seminary at that time. Upon reading through Land's book, I had a slight premonition that I would respond to his call to (re)vision Pentecostal theology and practice in some way. I graduated from Lee University in the summer of 2000 and started my graduate work at the seminary that fall.

I attended the seminary off and on, full and part-time, for 12 years. As one would expect, Land's book was a source of engagement throughout my seminary experience. During the course of my studies, I transferred my membership and ministerial licensing from the Church of God to the Church of God of Prophecy. Subsequently, I served the COGOP as the producer of their religious broadcasting program (2005-2006) and as the associate pastor of the Peerless Road Church (2006-2012).

Three important theological loci connected to Pentecostal theology and practice caught my interest during my studies at PTS. First, I became keenly aware of the difficulty women were having in fulfilling their callings in the Pentecostal church. This has taken place despite the fact that Pentecostals have recognized and made room for women in pulpit ministry from the beginning of the movement. I thank the female students and professors: Lisa Long, Trina Stills, Kimberly Ervin Alexzander, and Cheryl Bridges Johns as well as the host of male professors who drew my attention to and heralded the cause of women in the church and academy.

A second development that caught my interest was the emerging work of identifying and constructing a Pentecostal hermeneutic in the academy. While a student in Ken Archer's hermeneutics class, I was introduced to his work on Pentecostal

hermeneutics² and his proposal to identify liturgical patterns in Pentecostal worship.³ I recognize now that the seeds of this project were planted by Archer's insight to match sacramental ordinances with the five offices of Christ (Jesus as: Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King), revealing a liturgical bent within Pentecostal theology and practice.⁴ The third development came towards the end of my studies at the PTS. The political atmosphere of our nation was growing more toxic than usual, so I finished my studies with a critique of nationalism which became an integral part of my thesis for my M.Div. senior project.⁵

As I approached my graduation from PTS, I was contemplating where my ministry and studies would take me next. I was ready to take on the responsibility of a lead pastoral position and wanted to give my full attention to that task. One notable development: I was introduced to Chris Green and his work on the Lord's Supper at my graduation. It was notable because Dr. Green was receiving his Ph.D. at that commencement and the title of his doctoral thesis, *Toward a Pentecostal Theology of the Lord's Supper*, caught my attention. As a member of the Pentecostal movement, I have not found Pentecostal theology or practice of the Lord's Supper something to be written about, let alone have an entire doctoral thesis on the subject. I was compelled to read this once it was published.

² Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture And Community*, (Cleveland, TN: CPT Press, 2009).

³ Kenneth J. Archer, "Nourishment for our Journey: The Pentecostal *Via Salutis* and Sacramental Ordinances." *Journal of Pentecostal Theology*, 13 (October, 2004), 79-96., *A Pentecostal Hermeneutic: Spirit, Scripture And Community*, (Cleveland, TN: CPT Press, 2009).

⁴ Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR.: Pickwick Publications, 2011), 65-82.

⁵ Steven Spears, *A Contrast In Mission: A Pentecostal Conversation With Dominion Theology*, M.Div. Thesis, Pentecostal Theological Seminary, (Cleveland, TN: 2012).

After reading Green's monograph on the Lord's Supper, I was thoroughly convinced that Green's proposals needed to be acted upon within the context of pastoral ministry. Such a conviction was the impetus for my immediate inquiry into sacramental practice and theology as I searched and interviewed for pastoral positions. By the time I was appointed to the Harvest Center Church in the fall of 2012, I was persuaded that Pentecostals were missing out on the rich theology offered by the ancient church and its liturgical practices. I was also more determined to integrate such practices into my pastoral ministry.

Gordon-Conwell Theological Seminary created a doctoral program that specifically catered to the COGOP, with classes to begin in January 2015. At that time, I had been pastoring HCC for over 2 years, and believed I was ready to take part in the first cohort. Darlene and I were intentional about making room for women in ministry at HCC, and I thought such work and research would make a good case study for Pentecostal reflection. My ailing father-in-law passed away January 8th, just before I was scheduled to fly to the Dominican Republic to begin my D.Min. studies. It was necessary to put my graduate work on hold until the next cohort started in March 2016.

I can see now that I was neither prepared emotionally nor spiritually to begin a doctoral program. Our ministry at HCC was beginning to flourish, and I needed to give my full attention to what was taking place there. This extended time also gave me the opportunity to deepen HCC's liturgical practices. When March of 2016 rolled around, I was ready to begin my studies once again. HCC had already successfully integrated many new (to them) liturgical practices into their Sunday morning worship routine. During this time, the church had more than doubled in size since we started, and we had a thriving

youth ministry. My own understanding of the ancient liturgies was coming into focus and I was quite comfortable ministering under such a rubric. I was sure we were heading in the right direction.

The social and political developments in the U.S. at that time were quite concerning. This, coupled with what I recognized as an emerging trend within the Evangelical and Pentecostal church moving towards the ancient liturgies of the church, compelled me to rethink my thesis project. Questions about formation and why Pentecostals were losing ground in North America led me to rethink the direction I would take in my doctoral studies. By the time the first class was completed, I was convinced that HCC's move towards a more liturgical worship experience and the formative nature of the liturgy would make a good case study that may serve as a prototype for other Pentecostal churches trying to make similar adjustments to their worship routines.

A Case Study:

Why move away from my passion for women in ministry to a relatively new (to me) experience with ancient church liturgy? It has to do with what I perceive as Pentecostalism's shift from the core and misplaced affections mentioned in Chapter 1. The phenomenal global growth of the Pentecostal church is not without its challenges. Schisms, aberrant doctrines, and scandals have been a part of the growing pains of this move of God. The modern Pentecostal movement has just entered its 2nd century, but it would seem that despite the growth and the dynamism associated with Pentecostal spirituality, something is amiss.⁶ Many factors could be attributed to why the church in

⁶ I want to be cautious here. While Pentecostals need to answer critiques like those posed by John MacArthur, I do not want to make the same mistake that he and others make in their critiques of the

North America is not experiencing the dynamism once associated with Evangelical and Pentecostal revivalism. Two developments, the encroaching secularism from outside the walls of the church, and the growing consumeristic bents within the church, have been identified as imminent threats to the church's credibility and influence.⁷

I am convinced that James Smith's observation concerning secular liturgies associated with the market, the academy, and the polity of society are correct. They play a major role in forming human affections through the societal constructs that help shape ideas of living the good life.⁸ In contrast to these formative practices is what seems to be an ancient wisdom in the development and propagation of the church's liturgical traditions that were designed to (re)form the worshippers' affections. I wanted to make the correlation between deficiencies in Pentecostal theology and practice with the formative nature of ancient church liturgy. I was certain that developing a fuller appreciation for and practice of these liturgies could help create space for a more formative spirituality.

movement. MacArthur wants to lump all Pentecostals and Charismatics together and identify them as one unified aberration of Christianity. He fails to recognize the contributions Pentecostals have made over the past 100-plus years. See, John MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (TN: Thomas Nelson, 2013). Others have made the same mistakes in their critiques of Pentecostals and Charismatics. See, Dave Hunt & T. A. McMahon, *The Seduction of Christianity: Spiritual Discernment in the Last Days* (Eugene, OR: Harvest House Publishers, 1985). Also, Hank Hanegraaff, *Christianity in Crisis* (Eugene, OR: Harvest House Publishers, 1997).

I celebrate what God has done through the Pentecostal and Charismatic movements. However, it is my opinion that Pentecostalism's uncritical identification with Evangelicalism and the anti-traditionalism that has come to dominate the psyche of the movement in general has stifled the movement's spirituality. These developments, and others, need to be assessed and corrected. It is my opinion that in doing so, the movement as a whole will be better equipped to preserve the distinctive of Pentecostalism's theology of encounter.

⁷ See, Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*, Rev. ed. (Princeton, NJ: Princeton University Press, 2013). And, Harvey Cox, *The Market as God* (Cambridge, MA: Harvard University Press, 2016).

⁸ James K. A. Smith, *Cultural Liturgies*, Vol. 1, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 87, 99.

Therefore, I began to work towards helping the church recognize the didactic nature of the church's traditional liturgies. From the very beginning of this process, I was assessing HCC's health as a church body. I implemented programs of assessment offered by our denomination's headquarters in partnership with Multiplication Network Ministries. Subsequently, the *Take Your Church's Pulse* survey was a very helpful tool in offering the church a visual apparatus of understanding where it was spiritually.⁹ Through this process, I focused my preaching and teaching on what I understood to be the revelation of God in Jesus Christ. Here, I was intentional in emphasizing the cruciform nature of God.¹⁰ This is what I understand to be the essential nature of God and God's mission in the world revealed through the incarnation. Such a move is connected to teleological components of the church's liturgies. I wanted to show that the liturgies are aiming towards a specific goal. I wanted to make it clear that the telos of Christianity is to become like Christ (like God) in God's cruciform nature.¹¹

In the summer of 2013, I sensed a shift taking place in the church. I was trying to discern what it would take to overcome the limitations of vocabulary, lack of practice, and historical perspective in connect to liturgy to move the church forward. I wanted to be intentional in easing the church into a better informed understanding and willingness to go deeper into the traditional liturgical practices. At this juncture, Ken Archer's

⁹ Timothy Koster and John Wagenveld, *Take Your Church's Pulse* (Sauk Village, IL: Multiplication Network Ministries, 2014).

¹⁰ Michael Gorman offers a convincing argument that such an understanding of God's essential nature is articulated in Paul's narrative spirituality of the cross. This is Paul's "master story," where the idea of power is redefined by the cross and becomes the pattern for his life and ministry. Moreover, the cruciform nature of God informs the cruciform nature of the church and the goal of Christian faith and practice. See, Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids: Eerdmans, 2001), 58, 88, 303. See also, Michael J. Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative Soteriology* (Grand Rapids: Eerdmans, 2009), 28-29, 38.

¹¹ Michael J. Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative Soteriology* (Grand Rapids: Eerdmans, 2009), 124-25.

proposals to identify an already existing Pentecostal liturgical and sacramental pattern of worship were implemented. This took place in the form of a five-week sermon series where I integrated James Smith's anthropological model of humans as desiring (worshipping) beings with how the liturgies and sacraments are designed to (in)form the worshippers.

HCC began as a one-room rural COGOP in the 1930s. As a Wesleyan Pentecostal church, the people were well-versed in their understanding of Jesus' work among them as their Savior, Sanctifier, Spirit Baptizer, Healer, and Soon-Coming King.¹² Archer's proposal to match each title or office of Christ with the church's (Pentecostal) sacramental practice was integral to the move I was trying to make with the church. Such a move also aligns with Pentecostalism's narrative approach to hermeneutics.¹³ It was my intention to connect Pentecostalism's narrative theology to the church's ancient liturgies. I wanted to demonstrate how liturgy could operate as an extension of this narrative retelling (acting out) of the biblical story. This proved to be an important means of bridging the gap between what the members already understood and practiced with a broader understanding of other traditions and their liturgical worship.

After this initial introduction to the Five-Fold Gospel and sacraments, I spent the next four weeks teaching on the Lord's Supper. I presented it as an experiment. I wanted to see if the church could successfully begin practicing weekly Communion after the four-week teaching series. Approaching it as an experiment helped make it clear that I

¹² D. William Faupel, "The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought" *Journal of Pentecostal Theology Supplement Series*, Vol. 10 (Sheffield, England: Sheffield Academic Press, 1996), 30. Also, Steven J. Land, "Pentecostal Spirituality: A Passion for the Kingdom" *Journal of Pentecostal Theology. Supplement Series*, Vol. 1, (Sheffield, England: Sheffield Academic Press, 1993), 126.

¹³ Archer, *The Gospel Revisited*, 13.

was not going to force anything on the church. This was to be a cooperative effort to produce a deeper understanding and practice of church liturgy. I was not going to implement a change that the church was not willing to make and I would have been willing to drop the experiment if people were uncomfortable with the outcomes.

I found the church quite receptive after the five-week series on sacraments. There was an openness to go deeper into what it means to encounter the Spirit's presence and power through the sacraments of the church. I was ready to start serving Communion weekly, but I wanted to build a case for the biblical justification for such a move. To do so, I followed Green's exegetical presentation in *Towards a Pentecostal Theology of the Lord's Supper*. I essentially took what he offered on four key Scripture passages that I believed would give credence to the experiment I was planning to implement. Green's exegetical treatments of the passages found in his monograph were followed closely during this sermon series. They proved to offer helpful explanations and bring needed corrections to what HCC, and I suspect other Pentecostals, understood about Communion.

Space does not allow for the full exegetical treatment Green offers, however; I will identify the key points I wanted to draw from it. There were four major shifts I was looking for through this presentation. 1) I wanted to underscore the frequency of the practice found in the Bible and church history as a means to help the church move towards its weekly observance. 2) I wanted to shift the understanding of one's worthiness to participate in Communion from a self-centered pietistic view to a Christ-centered view. 3) I wanted to make space at the Table with a broader understanding of *open Communion* to extend to any and all who wanted to find life there. 4) I wanted to

emphasize the efficacious nature of the Eucharist through the real presence of Christ (through the Spirit) and what it means to feed on Christ's flesh and blood.

On the first week, I looked at Paul's Eucharistic theology from 1 Corinthians 10:14-22 and how Green reimagines what it means to come to the Table in an unworthy manner.¹⁴ Among other important theological implications, such as the frequency of the practice, Green points out that Paul is bringing correction to the neglect taking place in connection to how the meal was being practiced at Corinth.¹⁵ Green's reading of the Corinthian's table fellowship proved to be liberating for the congregation who have been taught to abstain from Communion if they felt unworthy to participate.

The second and third weeks combined Luke's Eucharistic theology found in Acts and his Gospel.¹⁶ Here, I wanted to make the connection between the frequency of the practice in the early church identified by the phrase "breaking bread" (Acts 2:42, 46; 20:7, 11; 27:35) and Luke's Gospel account of Jesus' Eucharistic reenactments (Lk 22:19; 24:30, 35). I was also intentional in pointing out the radical nature of Jesus' countercultural hospitality found in the table fellowship scenes in Luke's Gospel.¹⁷

During the fourth week, I looked at Green's explanation of Jesus' provocative language concerning his body and blood in John 6.¹⁸ It was my intention to challenge the church to rethink Jesus' radical self-understanding and what he was communicating when he said, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (Jn 6:53).

¹⁴ Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN.: CPT Press, 2012), 194-207.

¹⁵ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 205.

¹⁶ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 206-221.

¹⁷ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 206.

¹⁸ Green, *Toward a Pentecostal Theology of the Lord's Supper*, 221-239.

During this preaching series on the Eucharist, the Communion table was set with the bread and cup each week. For the first three weeks, Communion was not served. This functioned as a dramatic backdrop for where the church was heading and the experiment I wanted to implement. It is hard to explain, but as each week's teaching built on what was already offered, I detected what I can only describe as a real hunger for the Table among the congregants. I was amazed at what took place on the fourth week. There was a sense of anticipation as the service began. All of the elements of the past several weeks seemed to come together in a way that launched the church into a new phase of practice and understanding. Many congregants commented on how helpful the teachings had been. There were still those who were hesitant about the experiment. However, the overwhelming consensus was to move forward. Therefore, the church started practicing weekly Communion on July 28th, 2013. The need for much teaching still remained. Such teaching continued to take place as the sacraments, church calendar, and other aspects of church liturgy were integrated into the church's weekly services.

Eventually, other liturgical practices introduced gave shape to the church's weekly worship and yearly observances. The worship leader appointed readers for the weekly passages from the lectionary. The Apostle's Creed and The Collect were also integrated into the song service. The church began to follow the church calendar that year, beginning with Advent. The various seasons and feast days were observed at HCC, some for the first time. Such observances offered opportunities for teaching, and the services such as Ash Wednesday and Maundy Thursday became special times of reflection and worship. All of this took place without losing a sense of encounter and freedom of expression in worship.

Perhaps the biggest test for this experiment came when Darlene and I felt it was time to move on and resign the pastorate at HCC. Several factors were involved in us making this decision. Most importantly, Darlene and I felt the ministry could be better served with new leadership. The question that arose from the congregants was, “Who will come and continue the practices that have been implemented over the past five years?” It was a real concern. The transition, while challenging, proved to be seamless. From the beginning of the experiment, I anticipated the need to foster new leadership from within the congregation.

There were two leaders who transitioned from licensing with the COG to the COGOP while I was pastor of HCC. Derrell Rackard and his son Caleb had ministered in the Collinsville area for many years. They transitioned to our church and became integral to the leadership and discipleship efforts of the church. I, along with the church, recognized their call, and it was refreshing to have them join the work of transitioning the worship of HCC to a more integrated liturgical experience. Derrell, a gifted teacher, eventually became involved with facilitating Sunday school and Wednesday night classes. Caleb built our youth ministry from the ground up. Eventually, the youth had their own services where they integrated the liturgies into their worship experiences.

Derrell was appointed by the state bishop to be the lead pastor, and Caleb expanded his responsibilities as an associate pastor. One advancement they made in liturgical practice after I left was to create a greater connection between the altar call and the Eucharist. I find this quite intriguing in light of Chris Green’s proposal to do just that.¹⁹ HCC started this practice more than a year before Green’s article on the subject

¹⁹ Chris Green, *The Altar and the Table: Reflections on a Pentecostal Theology of the Lord’s Supper*: forthcoming article presented at the Society of Pentecostal Studies, 2018.

was presented at the 2018 meeting of the Society of Pentecostal Studies. Furthermore, HCC continues to practice weekly Communion at the time of this writing.

The Survey:

The following survey analysis of the adult attendees of HCC is presented in an attempt to offer some measure of quantitative data to assess the level of comprehension and spiritual development that took place among the worshippers. I wanted to somehow quantify any spiritual benefits the congregants may have received and if they have incorporated such forms into their private worship and prayer life. The survey was administered through *Google Forms*. The format and detailed results can be found in Appendix 1. Out of the 45 regular attendees of the church, only 15 were willing to take the time to fill out the survey.²⁰ This was less than what I anticipated, but I believe it can give us some idea of what is taking place at HCC. It is my hope that the deficiencies of this survey will serve to inform a more comprehensive way forward for future studies.

The survey was offered to the congregation through church announcements directing them to the Google Forms website and personal emails I sent out. This was an anonymous survey, but I wanted to identify the participants' membership status, as lay members or leadership, etc. Most of the questions and vocabulary knowledge were based on a number scale from one to ten, one being "Not Familiar At All" and ten being "Extremely Familiar." The vast majority of those taking the survey were attending while I was pastor. Fewer than 10% came after I left. Two-thirds of the participants were lay members. The other third held some type of leadership position as either a volunteer or

²⁰ Special thanks to Caleb Rackard to taking the time over several weeks to give opportunity for congregants to take the survey before and after service times.

paid staff. All but two of the participants claimed to have experienced the baptism of the Holy Spirit with speaking in tongues accompanying the experience.

When asked, “How familiar were you with ancient liturgies of the church before coming to Harvest Center,” only three gave an affirmative answer of six or higher and none higher than 8. More than half indicated they had little to no familiarity with the church’s ancient liturgies before they were introduced at HCC. A clearer unfamiliarity was shown when asked, “How familiar were you with the Christian calendar before it was introduced to the Harvest Center Church by Pastor Steve?” Only two indicated more than a modest understanding with a number 6. The rest gave responses 4 or under. This demonstrates that there was much room for a greater understanding of the church’s traditions and liturgies among the attendees at HCC.

This survey is obviously limited in scope and one cannot make a judgment on how other Pentecostal churches might fare in such a project. In my limited experience with the COGOP, I have found HCC to be typical, at least in the southeastern United States. Perhaps a pastor who would want to move in this direction would want to offer a similar survey to her or his congregants to help set a course for such a project.

Questions regarding any change in understanding and satisfaction with the liturgical developments that took place at HCC were mixed. When asked, “How familiar are you with the Christian calendar now,” the scale tips significantly towards the more familiar. When asked, “How comfortable are you with practicing weekly Communion?” only one participant responded less than five. Nine participants responded with a ten, and the overwhelming majority indicated that the practice is meaningful. I would like to point out again that when I announced that I was resigning my pastorate at HCC, several

members expressed their concern that the next pastor may not appreciate the congregation's shift to practicing weekly Communion. The responses to these survey questions continue to reflect the high regard many at HCC have for the practice.

It is the other practices of Scripture reading, reciting the Apostle's Creed and The Collect that received mixed reviews. Scripture reading (the full lectionary reading for that Sunday) was a meaningful addition to the worship services at HCC. Young and old participated. Spontaneous expressions of praise were common during and after the readings. It was no surprise that most of the participants rated the experience as very meaningful. However, the reading of the Apostle's Creed and The Collect were both on the not so meaningful side of the scale.

As indicated by the responses, it seems there was a positive reception of the liturgical practices; however, comprehension falls a little behind whatever enthusiasm is shown in the numbers. When asked how familiar they were with theological terms associated with the liturgies, many still had a limited comprehension. Especially concerning were the low scores received by two words that were highly emphasized: *eucharistic* and *intinction*. I was pleased with the responses for *efficacious* and *cruciform*, both receiving high scores for comprehension. Other words and expressions (*lectionary*, *means of grace*, *liturgy*, and *contemplation*) scored evenly across the spectrum, showing both some comprehension and the need for more teaching.

Perhaps the most rewarding part of the survey was concerning the number of participants who have integrated some of the liturgical practices into their daily devotions. Two-thirds responded with a *yes* when asked if they incorporated any new liturgical forms of worship and prayer in their daily private and/or family devotions. This

was significant because when asked, “How important is it for the church to hold to its Pentecostal distinctive,” only two gave a negative response. It seems like there was a level of willingness to embrace traditional liturgical practices and maintain a Pentecostal identity among these participants.

There was an overwhelming positive response to the question of blending of the liturgical practices and Pentecostal worship being beneficial to their spiritual growth. In reality, such growth cannot be quantified. Moreover, the formative outcomes of such a move to integrate traditional liturgical practices with modern Pentecostal worship may not be fully realized for years to come. This will be discussed further in chapter 5.

A Conversation:

The second dimension of this project involves interviews with leaders in the COGOP and the Pentecostal academy (not necessarily COGOP). I wanted to determine if the leadership of the COGOP had any exposure to or interest in this field of enquiry. I also wanted to explore ways of bringing academic study and church ministry into a more cooperative union. I asked several scholars who have already contributed to the liturgical conversation taking place in the church today to offer critical reflection on my proposal. The recent trend toward embracing the ancient forms of worship among Pentecostals and Evangelicals seems to be producing a groundswell of interest. It is important for me to allow room for dissenting voices in order to create space for a healthy understanding of what is taking place in the church and address valid concerns. These interviews are conducted with the hope of creating a healthy, ongoing dialogue between leaders in the COGOP and other Pentecostals as it pertains to such research and practice.

The questions presented to each of these two groups were similar (See Appendix 2). However, I decided to divide this portion of the project between the two because of the sensitive nature of the comments offered by the church leaders (they were all thorough and some quite extensive). First, I will engage the responses of the COGOP leaders. My proposal is new for our movement, yet the responses to my questions were affirming even though concerns were expressed. The scholars who participated have already been a part of this conversation, and their responses reflect what they have presented elsewhere. I will engage their responses in the second part of this conversation. I am extremely grateful for those who have taken the time to respond and participate in this two-part conversation. I take full responsibility for any misreading on my part and in what may be reflected in this project.

COGOP Leaders:

The participants who were asked to take part in this section of the conversation are made up of General Presbyters, State Bishops, pastors, worship leaders, and former international leaders who are still influentially connected to the church. Their involvement with the traditional liturgical practices varies greatly. However, I found that there is a keen interest in what is taking place among all those who responded. In fact, I learned through this conversation that the top ranking leaders, the General Presbyters, have tasked the COGOP Biblical Doctrine and Polity Committee (BD&P) to begin researching sacramental theology and practice. The General Presbyters are working with the BD&P to create a report on the sacraments to be presented to the COGOP International Assembly. This revelation was an encouragement to me as it serves as an

indication that my proposals may find fruitful ground within the ranks of the COGOP leadership.

When asked about the relevance of this project to the health of the church in general and specifically to the COGOP, there was a consensus among the participants that the integration of ancient liturgical practices with current Pentecostal worship is needed. Delroy Hall, Regional Bishop of Northeast England, observes that “the church has known for centuries that there is a place for slowing [down] and stillness and being in the moment.” Phillip Pruitt, California State Bishop, sees this step towards traditional liturgical practices as “essential.” Clayton Endecott, General Presbyter of Europe, the CIS, and Middle East, feels “it is vital to the health of the church.” He, along with Tim McCaleb, General Presbyter of Asia, Oceania, and Australia, believes this can be done, but both also want to make sure the dynamics of the Spirit are not lost while making such a move. Bishop Endecott also cautions against pursuing this as “the cure” for what ails the church. However, as Gabriel Vidal, General Presbyter of South America, observes, “the Sacraments are very relevant to a generation of young people looking for identity.”

There were three primary concerns among the participants that should be noted. First, the cultural context of any given congregation must be appreciated. For Clayton Martin, General Presbyter of the Caribbean, this was of great concern. He observes that “culture plays a significant role in how the ancient liturgical practices are integrated [into] the Pentecostal churches.” Both Bishop Vidal and Ben Feliz, Presbyter of Mexico, Central America, and Spanish-Speaking Caribbean, acknowledge the difficulty of keeping such a move from looking too “[Roman] Catholic.” Bishop Endecott did not mention culture directly. However, he points out that the “positive response”

demonstrated by the case study done in rural Alabama may be more reflective of the pastor's own enthusiasm towards and mediation of the practices. Bishop Martin warns that such an endeavor will fall short and may create other difficulties if leaders fail to recognize the congregations' "cultural relevance to the liturgy."

The second concern has to do with anti-traditionalism and "overcoming historical, theological and practical prejudices" (Bishop Pruitt). This is reflective of Bishop Vidal's and Bishop Feliz' concerns for Pentecostal parishioners who have converted from predominately Roman Catholic backgrounds. However, such a concern is also connected to the enculturation of many churches as pointed out by Bryan Wilson, former worship pastor of Peerless Road Church (COGOP). He states that the Pentecostal church is experiencing an "identity crisis" partly due to the lack of continuity in training and worship practices that reflect cultural trends. He contends that the modern church needs to overcome the current development of doing church "as one sees fit" and move away from merely imitating contemporary models. Pastor Wilson is deeply committed "to reorient our worship towards more historical and biblical models." He observes that "the existence of liturgical and sacramental churches around the world is a testament to its continual drawing power." Bishop Pruitt is also concerned about the rejection of the traditional elements of worship "resulting in" what he critically observes as, "the popularization of Christian worship."

The third concern was the need to maintain a sense of the Spirit's power and dynamic working in and through the congregation. These COGOP leaders obviously want to accentuate a theology of encounter and the Spirit's freedom found in Pentecostal worship. In fact, this was voiced in response to several of the questions by most of the

participants. Bishop McCaleb offers the strongest appeal to work towards keeping worship from becoming “a rote system.” He believes the greatest pastoral challenge to my proposal is the “fear that the [COGOP] will lose the practice, ability, or the idea of being able to spontaneously respond to the Spirit.” Such was the sentiment found in much of what was communicated by these leaders.

In response to all of these concerns was the call for “sound theological studies [that] serve to enhance the overall health and development of the Pentecostal church, the COGOP, and the church in general” (Tim Coalter, General Presbyterian of North America). The call for such education and the need for a common “curriculum” (Bishop Martin) was echoed by all the leaders who responded. Bishop Pruitt calls for “extensive and solid teaching” as a means to overcome the challenges of “implementing liturgical and sacramental practices” to the Pentecostal church. Bishop Hall equates such educational endeavors with the need for taking the time, “lots of time,” to work with young people when seeking change in the church. Bishop Feliz observes that the influence of “neo-Pentecostals” has resulted in many in the church not knowing what Pentecostals believe. He states that, “integrating the liturgies of the church with Pentecostal faith and practice will give [them] the opportunity to come back to the basics...of our faith.”

In conclusion, there was some pushback on my proposal and my use of “crisis language” to describe the condition of the COGOP. Most of the leaders surveyed concurred that at some level the church was in crisis, yet such language is seen by several to be “alarmist...sensational...broad and excessive.” As the quote from Bishop Howard at the beginning of this chapter points out, the church as a whole, particularly in North America, may be understood to be experiencing a crisis moment. I concede that finding

itself in such a challenging moment perhaps is not an unusual dilemma for the church historically. Bishop Endecott offered the most pushback on the language used. His concerns are well taken. He would like to take what he identifies as a more “pastoral approach,” offering a more nuanced explanation to quell any “drastic reactions” to the challenges faced by the church. Bishop Endecott also wants to make sure that any critique and response will highlight the good found in the movement’s history along with those areas that raise concern. I will respond more to this conversation in the next chapter. Here, I would like to reiterate how grateful I am for the leaders who have participated in this conversation and the pastoral quality of their comments. I look forward to more fruitful dialogue in the future.

Pentecostal Academics:

The scholars who have participated in this conversation were chosen using three criteria. 1) All are Pentecostal and committed to enhance Pentecostal theology and practice. 2) All are or have been active at some level of pastoral ministry. 3) All have been heavily involved with Pentecostal worship and have had some exposure to and interest in liturgical and sacramental theology. As I expected, their responses to the questions pertaining to their interest and the relevance of this project were all positive. And as expected, there were some concerns about how to move forward. I wish I had the time and space to offer a thorough representation of what these scholars offered in their responses. It is my contention that what is taking place in the Pentecostal academy needs to find its way into the pulpits and pews of the Pentecostal church, especially in light of Pentecostalism’s global impact in and outside the church.

Yet, Chris Green, Southeastern University Professor, points out the difficulty of speaking of a *global Pentecostalism* because of the many groups with questionable credentials claiming to be Pentecostal. This reflects an overarching concern that is found among these scholars regarding the over-all condition of the Pentecostal church. While the focus of this project is within a North American context, I believe the outcomes could be adapted and applied globally. Kenneth Archer, Southeastern University Professor, addresses this same concern as Green, speaking of the disconnect from “[Pentecostalism’s] common soteriological perspectives around the full gospel.” Moreover, several of the scholars voiced their concern over the encroaching “fundamentalistic” attitudes (Lee Roy Martin, Pentecostal Theological Seminary Professor) and overidentification with Evangelicalism that contributes to “a loss of both theological identity and [Pentecostalism’s] more robust forms of spirituality and expression” (K. Archer and J. Johns). Other challenges facing Pentecostals pertain to contextualization, “national...and political” alignment (Archer), “idiosyncratic innovations...and rationalism,” (Martin) and “a movement eaten up with nostalgia” (Green).

While these scholars agree on the importance of this discussion on liturgy to overcome these challenges and offer a means “to be faithful to our own spirituality” (J. Johns) and “genuine Pentecostal renewal” (Martin), there are some precautions expressed. Among them is the observation that the conversation is mostly restricted to the academy. As a result, what is taking place in churches moving towards liturgical practices reflect a faddish tendency. This results in “a lack of critical reflection” (Martin) taking place among these churches. Along these lines, Johns observes that,

...the current rise in interest within some Pentecostal circles (mostly academic circles) in liturgy as being an important move in order for us to be faithful to our own spirituality. If that is what is taking place, we will become more true to our spiritual heritage and not less so. If we are doing it right, we will become more distinctly Pentecostal in all aspects of our ecclesial life. Much of what is taking place today in this area is a passing fad. But, I believe the Holy Spirit is also at work calling Pentecostals to a deeper spirituality and a clearer theology.

These scholars want to proceed with caution and critically examine any practices Pentecostals may adapt from other traditions, preserving Pentecostal distinctive. Martin warns against “adopting [other’s] liturgy just for the sake of curiosity or elitism.” Johns observes the tendency to make “the spirit a slave to the church in general and to liturgical practices in particular.” He also warns that Pentecostals “must be careful not to adopt forms of liturgical practice as sacrosanct.”

Green points out two challenges related to Johns’ last statement for implementing the proposals of this project. First, he believes “that many, maybe even most, have a difficult time believing that liturgical/sacramental practices aren’t going to inhibit the “move of the Spirit.”” Second, he observes that “for many the word ‘sacramental’ is a strictly ‘[Roman] Catholic’ term.” This line of discussion brings me to an interesting development in my research. In a face-to-face interview, Lee University professor Terry Cross expressed several concerns with what is taking place theologically with this renewed emphasis on the liturgies and sacraments among Pentecostals.

Much of Cross’s apprehension with the current state of liturgical renewal has to do with language, but it goes deeper than that. He is “highly suspect of the use the term ‘sacrament’ because in it lingers” what he understands to be too much baggage from Medieval sacramental theology.²¹ This mostly has to do with the issue of “the

²¹ Cross, *The People of God’s Presence*, 215.

conveyance of grace through the elements” of communion and other sacramental practices.²² Cross questions the designation of the sacraments as a *means of grace* and that the “mere performance of these rituals” guarantees God’s presence and automatically “conveys God’s grace.”²³ Here, Cross wants to clarify what he believes to be a faithful definition of God’s grace. He offers three important clarifications. 1) “God confronts humans directly,”²⁴ and there is no need for material mediation to channel God’s grace. 2) God’s grace is not some substance that exists as some energy apart from God. The media of water, wine, bread or oil “do not become ‘graced’ in themselves.”²⁵ 3) Again, accentuating the direct manner in which God deals with humans, Cross is emphatic in insisting that “grace is the *manner* by which God’s love operates toward human beings, not a substance infused within human souls.”²⁶

Cross’s argument is quite thorough. He begins with a detailed historical overview of sacramental theological development. He also offers a critique and clarification of Wesley’s use of the phrase *means of grace*. Cross also critiques Green and Archer because of what he states is “the Anglican residue of Wesley’s sacramental theology cropping up” in their theology.²⁷ I will engage this critique further in Chapter 5. I would like to comment here that this is not a matter of semantics for Cross, and I agree with the need to avoid any hint of sacrosanctity in Pentecostal liturgical theology and practice. However, I have not come across any Pentecostals in the academy who believe participation in the sacraments guarantees that the elements (or the practice itself)

²² Cross, *The People of God’s Presence*, 215.

²³ Cross, *The People of God’s Presence*, 216.

²⁴ Cross, *The People of God’s Presence*, 217.

²⁵ Cross, *The People of God’s Presence*, 217-18.

²⁶ Cross, *The People of God’s Presence*, 218. Emphasis is mine.

²⁷ See the note, Cross, *The People of God’s Presence*, 220.

become “*the* means of grace through which God the Spirit will always channel his presence.”²⁸

In Conclusion:

The encroaching secularism of our day, as observed in the quote by Bishop Howard and others, along with other factors, continue to offer challenges to the authenticity and therefore the authority of the Christian message. The followers of Christ can never let up on the hard work of developing and delineating its Spirit-inspired theology of and witness to the Gospel. It is my hope that this project and my proposal for the integration of the ancient liturgical practices with modern Pentecostal worship will be received as a contributing facet of this important work.

The case study presented here demonstrates the viability of this proposal while at the same time revealing challenging hurdles that need to be overcome. The willingness of the COGOP leaders to engage my work is encouraging. Their responses demonstrate a keen interest in my proposal. The fact that the General Presbyters of the COGOP are already taking moves to research the sacraments is also affirming. The parallels between the conversations with the church leaders and Pentecostal scholars reveal some common ground between the two. The depth of theological reflection taking place in the academy concerning the practices of the church is vital and needs to find its way into the pulpits and pews of the Pentecostal church. The outcomes and implications of the case study and conversations of this chapter will be unpacked in Chapter 5.

²⁸ Cross, *The People of God's Presence*, 220. Emphasis his.

CHAPTER 5

OUTCOMES

The action of the Spirit might be compared to a skillful nurse teaching the adopted children of a wealthy household how to behave in their new home. Like waifs pulling in off the street and seated at the banquet table in the elegant dining hall, we require a lot of time to learn and practice the proper table manners.

Thomas Keating

Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.

Matthew 13:52

Introduction:

The Pentecostal church is a worshipping church. Pentecostal worship is enlivened by what Pentecostals recognize as the immediate presence of the Spirit. Pentecostalism self-identifies as a restoration movement marked by a revivalist ethos. As such, Pentecostals testify to and celebrate an ontological change that takes place at the core of their being as a result of their salvation experience. As stated in Chapter 1, the dynamics of the Pentecostal experience have contributed to the movement's wide appeal, making it a spiritual and cultural force to be reckoned with. Yet, despite Pentecostalism's phenomenal expansion over the last one hundred plus years, North American Pentecostals are finding it difficult to pass their spirituality on to the next generation. I have attempted to present the argument that as a means to bring about the changes necessary to revitalize Pentecostalism in North America, Pentecostals must be willing to take a step back and offer an honest assessment of where the movement is today.

There are many factors that could be attributed to what is taking place in the North American context. I have suggested throughout this project that a more cooperative partnership between the Pentecostal academy and Pentecostal churches would be a step in the right direction. This project is a proposal to include a more robust liturgical theology and practice in that conversation. I have attempted to present a case for the integration of ancient liturgies with Pentecostal worship as one facet of the ongoing quest to identify and articulate a global Pentecostal ecclesiology. It is my intention to substantiate my case as the outcomes and implications of my findings are teased out in this final chapter.

Outcomes:

The Case Study:

There were two short-term goals that I had hoped to achieve through this project. I wanted to determine if my proposal to integrate the ancient liturgical practices of the church with Pentecostal worship had any bearing on the conversation already taking place within the movement, generated by Steve Land's call for a (re)visioning of Pentecostal theology and practice. It is a call for Pentecostals everywhere to be better informed of who they are and what they are called to be by answering the question, what does it mean to be Pentecostal in the 21st century? The other goal of this project was to demonstrate if such a move is possible without compromising Pentecostal distinctive. As a means to reach these goals, I offered a case study of a typical Pentecostal church and interviews with leaders of the COGOP and members of the academy (not necessarily associated with the COGOP).

The case study included a chronology of how I attempted to integrate more formal liturgical practices into the worship practices of Harvest Center Church (HCC) in Collinsville, AL. As a result of an open and what I believed to be, a faithful biblical argument, the congregation was willing to give itself to what was identified as an experiment in liturgical practice. HCC continues to develop its liturgical practices, and several important findings were revealed in the case study. Despite this, one of the more disappointing aspects of the case study was the lack of participation on the part of the congregants at HCC. This was somewhat of a setback for my project; however, I believe some vital information can be drawn from the data collected.

The survey showed that there was a real lack of understanding and appreciation for the ancient liturgical practices among the members of HCC prior to the emphasis I placed on them as their pastor. I understood that any attempt to move the congregation deeper into such practices would have to be undergirded with a solid biblical foundation. The two preaching series on Pentecostal sacraments and the Lord's Table proved to be instrumental in opening a way to move forward. The willingness to begin practicing weekly communion and then subsequently integrate other liturgical practices in HCC's Sunday morning worship was due to its commitment to the Scriptures. Any theology that is formulated by and for Pentecostals will only find traction among Pentecostals if it is biblically based.

This may be what is revealed by the survey participants' low rating in their appreciation for the recital of the creeds and traditional prayers (The Collect). During my tenure as pastor of HCC, I never took the time to offer biblical justification for reciting creeds and prayers. Another revealing aspect of the survey was a lack of comprehension

when it came to the vocabulary associated with liturgy, despite being highlighted in the sermons. I knew that one of the hurdles to overcome would be vocabulary and lack of historical perspective.

I thought I was doing an adequate job defining new terminology and concepts. From my personal conversations with the current pastors, I found out that they have also been intentional about highlighting concepts in their preaching. This reveals a need for more concentrated teaching during Sunday morning and midweek discipleship classes. A systematic curriculum involving liturgy and sacraments would also be helpful. Despite the lack of understanding, the majority of those who took the survey acknowledged the benefits of these liturgical practices in their spiritual growth. As a result, they have at some level integrated the liturgical practices into their private and family devotions.

As a means to gauge the temperament of the congregation, I followed up with the current pastors of HCC, Derrell and Caleb Rackard, to see what progress is being made and what challenges remain. Both Derrell and Caleb are emphatic about their commitment to keep this liturgical emphasis moving forward. Both insist that it has important spiritual benefits for the church. Both also recognize their own deficiencies in their understanding of the practices and want to learn more. It is my opinion that this project would have been a dismal failure had it not been for the willingness and dedication of these two leaders to continue pushing forward with this liturgical renewal.

As mentioned in Chapter 4, there has been a move at HCC to stress the altar call in conjunction with the weekly observance of Communion. The Rackards have also been intentional about highlighting sacramental and liturgical theology in their sermons. This takes place as they follow the rhythms of feast days highlighted by the liturgical calendar.

There have also been open discussions with the church that have allowed the congregants to give voice to their own concerns. These conversations have revealed that there is still some apprehension among a few congregants concerning the liturgies. These discussions also revealed that there continues to be gaps in people's understanding. There is also still a real desire (concern) among the congregants not to lose sight of what it means to be Pentecostal.

What was suggested as I discussed these developments with the Rackards was to give more time to intentionally address the concerns of the people in their midweek Bible study. I suggested that they revisit the two sermon series I offered. They also need to cover the creeds and the *creedal imperative* found in Scripture.¹ Teaching these concepts in a small group setting would allow for questions and clarification. I also suggested that both Derrell and Caleb attend seminars and spiritual retreats where the ancient liturgies are taught and practiced as a means to deepen their own experiences and comprehension. Furthermore, I recommended that they involve their state bishop as a means to offer ongoing spiritual oversight and approval to what is taking place at HCC. Finally, I suggested that they introduce the congregation to other fellowships that are on the same journey, so they can share ideas and not feel like they are adrift on their own.

What is important for such a project is to understand the long-term implications. Old habits are hard to break. Old prejudices concerning spiritual practices go deep into one's psyche. I commend the more mature among the HCC congregants who have been willing to take this journey. They have shown that they can hold to their Pentecostal roots and still explore new ways to worship and express their faith. Their commitment to the

¹ Carl R. Trueman, *The Creedal Imperative* (Wheaton, IL.: Crossway, 2012). I will offer more on this as I discuss the implications of this project.

Pentecostal experience is vital for this ongoing project. I am cheering on a new generation who see the benefits of giving themselves to these practices, benefits that may not be realized for years to come.

COGOP Leaders:

The second component of this project was a set of interviews with COGOP leaders and Pentecostal academics. The willingness of the COGOP leaders to offer their insights and concerns provided a sense of bodily weight and needed momentum that helped move this project to its final conclusion. I was particularly pleased that several of the General Presbyters of the COGOP took the time to participate. In an attempt to respond to Land's call to offer a (re)vision of Pentecostal theology and practice, it was important for me to find some indication that it would find interest and reception among those in my circle of influence in the COGOP. Yes, I want to extend the implications of this project to the greater Pentecostal movement globally. However, if there is no place to live these implications out through my ministerial calling to the COGOP, I feel my work may get lost in a sea of academic theory with no real practical purpose for the church.

Needless to say, I was pleasantly surprised by their willingness to engage this project and the amount of interest these leaders expressed in their responses. Such participation not only gave the project body, but also provides a sense of synergy as it dovetails nicely with the case study of the church on one side, and the Pentecostal scholars' responses on the other. All of the leaders I engaged with have deep connections to the church, and all have at some level participated in scholarship of their own. The pastoral concerns that are reflected in these leaders' comments need to be better

communicated to the local churches. Any initiative for change must have a leadership component in it that the pastors and lay members of the church recognize as being for their greater good. This was accentuated in the three concerns these leaders communicated.

Cultural issues, keeping a Pentecostal distinctive, and overcoming anti-traditional biases are the three major hurdles that these leaders feel must be overcome if these proposals can even begin to be implemented in the COGOP. While there may be a sense of urgency to bring renewal to the movement as a whole, the very nature of the liturgical practices allows one to take these leaders' apprehension of being reactionary to heart. Such a liturgical emphasis is a move towards the contemplative. It is a call to slow down, as Bishop Delray Hall pointed out. This contemplative move is also conducive to the Pentecostal distinctive of discerning where the Spirit is at work, and the willingness to follow the Spirit's leading. Contemplative spirituality is a safe-guard against reactionary responses and makes room for the development of a deeper sense of Spirit-led initiative.

Contemplative language underscores a Pentecostal distinctive and should help the people at the local church level to respond favorably. Moreover, discernment must take into consideration the cultural context of the nations, regions, and districts of the local churches. Any proposal that is offered to help bring about needed change must allow for a certain level of flexibility for cultural implementation and effectiveness. The language, customs, and cultural structures of any given area must be considered as projects are developed and implemented in a movement-wide effort to bring renewal. The overall consensus among the COGOP leaders to overcome these three hurdles was the need for extensive education. This too must be culturally flexible.

One of the major developments in the COGOP history was the closing of Tomlinson College in 1992. Since its closing, the denomination has struggled to replace the training afforded by its main educational institution and maintain a consistent and uniform educational platform.² It is clear that whatever educational platform is developed, it must offer longevity along with a uniform theological perspective. It must be conducive to Pentecostal spirituality and culturally adaptable. Such a culturally-adaptable educational effort may even serve in standardizing the COGOP's licensing process.

The graduate programs offered by Gordon-Conwell Theological Seminary and subsequent projects with other seminaries are helping the denomination to gain some traction when it comes to educating its leaders. To date, over 900 leaders in the COGOP have taken advantage of these educational programs, now directed by the department of Accredited Ministries Development.³ While more must be done, this is an astonishing accomplishment. Moreover, it is encouraging to know that the leadership of the denomination continues to assure that resources are offered to keep these educational efforts moving forward.

Despite these advancements, it is my opinion that the COGOP churches need to have a better appreciation for Pentecostal scholarship. It will take strong leadership to bridge the gaps that remain between the churches and the academy. Here is where the interaction with these COGOP leaders makes a vital connection with the input and concerns of the Pentecostals scholars. All of the COGOP leaders who took part in this

² How the closing of the denomination's main educational institution and how it has affected leadership development and member attitudes towards education would make a good research project.

³ Shaun McKinley, "Accredited Ministry Development Report June 1, 2016-May 31, 2018." *The Journal of the 100th International Assembly*, (Cleveland, TN), 149.

project have had some post-graduate theological training. They all recognize the need for leaders in the denomination to be afforded more educational opportunities. It is clear from their past involvement that COGOP pastors and emerging leaders will take advantage of such opportunities. On top of all of this, there still remains a deep commitment by the denomination's top leaders to preserving a Pentecostal distinctive.

Pentecostal Academics:

The scholars who took part in this project have strong connections to the churches they serve. Their concerns have much to do with the movement globally, yet, they concede to the difficulty of identifying a unifying global theology for the movement. They also share similar concerns with the COGOP leaders: cultural context, holding to the dynamics of the Spirit, and anti-traditional attitudes. These will be touched on as I discuss the implications of my project. Here, I will restrict my comments to two issues that emerged though my interviews with these scholars that also have important implications for the local church.

The first issue is connecting deeper theological reflection with what is taking place in the churches. This is voiced by all of these scholars and expressed by Jackie Johns' desire "to be faithful to [Pentecostal] spirituality." He believes "the Holy Spirit is...at work calling Pentecostals to a deeper spirituality and a clearer theology," but observes that some of the ways that the ancient liturgies are being practiced may be identified as "a passing fad." This is the same concern Bishop Howard expressed regarding charismatics jumping on the Dominion Theology bandwagon in the 1990s. I have written about this before and observed that many of these pastors and churches were

flirting with the integration of high church practices with charismatic expressions.⁴ While remnants of such a move are still floating around, the Charismatic-Dominionists have drifted to the margins of church influence. From what I have observed, what is taking place today is completely separate and a much healthier move towards the renewal of the ancient liturgies.

There are Pentecostals in the academy who are engaging the ancient liturgies and have laid the groundwork for deeper reflection and response. I have attempted to introduce their work throughout this project. But in response to Dr. Johns' observation, there are non-academic practitioners who are doing the hard work of reflection and articulation of what is taking place in their churches. Both Brian Zahnd and Aaron Niequist are pastor/practitioners who have lead their Charismatic/Evangelical churches to become more integrated with ancient practices of the church. Both write and speak about their liturgical transitions and have been helpful dialogue partners for my journey.⁵

Johns' observation does suggest that the conversation needs to be broadened. Despite the groundswell of interest in deeper liturgical practices within Evangelical and Pentecostal circles, such a movement is in danger of falling flat without greater theological structure. Movements need foundations and structures that offer a sense of grounding and healthy development. I cannot say what this would look like on a grand scale, but I would like to suggest a few ways to deepen the conversation already taking place in the COGOP.

⁴ Steven Spears, *A Contrast In Mission: A Pentecostal Conversation With Dominion Theology*, M.Div. Thesis, Pentecostal Theological Seminary, (Cleveland, TN: 2012), 24.

⁵ See, Brian Zahnd, *Water to Wine: Some of My Story* (St. Joseph, MO.: Spello Press, 2016). And, Aaron Niequist, *The Eternal Current: How a Practice-Based Faith Can Save Us from Drowning* (New York: WaterBrook, 2018).

The COGOP leaders have already commissioned the Biblical Doctrine and Polity Committee to explore ways to better articulate the COGOP's theology and practice of the sacraments. I suggest inviting Pentecostal scholars and other practitioners to join in on the conversation. I further suggest opening lines of communication with other churches outside Pentecostalism in ways that would help the COGOP discern the Spirit's work in those movements. Such a move should also include deepening the denomination's pneumatology and the Spirit's involvement with all aspects of ecclesial life (thoughts for Dr. Johns' responses). I envision a cooperative effort between COGOP denominational leaders and the academy to develop a worship manual that addresses the anti-traditional bent within the movement that allows for cultural adaptation that includes a standardized, yet culturally flexible curriculum on the sacraments. Furthermore, it is my contention that any changes in ecclesial life need the direction of strong and informed leadership. Such initiatives may help curb faddish tendencies, guard against sacerdotalism, and any threats of division that could develop through such changes.

The need for a deeper pneumatology speaks to the second concept that emerged through my conversations with these scholars. Terry Cross takes a very strong stance in his work on the practices of the church, found in his forthcoming book on Pentecostal ecclesiology.⁶ In this monograph, Cross acknowledges the mystery connected to the practices (the sacraments) given to the church by Christ. However, Cross is quite suspicious of the term sacrament and the concept of designating them as means of grace.⁷ I would like to engage Cross's argument as a demonstration of the work needed to better articulate Pentecostal theology.

⁶ Terry Cross, *The People of God's Presence*, vol. 2 manuscript, (Baker Academic, forthcoming), 181-266.

⁷ Cross, *The People of God's Presence*, 215, 216.

Cross is emphatic concerning his understanding of the Spirit's freedom to work as God wills and "the mere performance of these rituals does not guarantee God's presence."⁸ His objections to the language raises some important questions regarding the nature of participating in these church rituals. For instance, Cross pushes back on sacramental language yet still speaks of the "mystical union with Christ"⁹ that takes place through the Spirit in these practices. Moreover, Cross critiques Archer's sacramental theology and his concept of nourishment for our journey and his understanding of them acting as means of grace.¹⁰ Yet, Cross himself uses the same language of "spiritual nourishment"¹¹ and affirms the mediation of Christ's presence by the Spirit that can take place in these rituals.¹² Furthermore, his exegetical work on Paul's meaning of *Participation* (1 Cor 10:16-22), has a sacramental ring to it. Finally, Cross wants to go beyond limiting the sacraments to a memorial and once again affirms that participation in these rituals unites believers to Christ in ways that facilitates a new outlook on living.¹³

Obviously, there is some nuance to these arguments where time and space do not allow for further review. However, it seems to me that Cross's arguments are in line with the traditional understanding of sacrament, minus the sacerdotalism of medieval theology. I acknowledge Cross's reservations that byproducts of medieval theology still linger in the air, and there is always a danger of enslaving the Spirit to sacerdotal overtones. Perhaps Macchia's designation for the sacraments as "signs of grace"¹⁴

⁸ Cross, *The People of God's Presence*, 216.

⁹ Cross, *The People of God's Presence*, 224, 225, 254.

¹⁰ Cross, *The People of God's Presence*, 219.

¹¹ Cross, *The People of God's Presence*, 262.

¹² Cross, *The People of God's Presence*, 261.

¹³ Cross, *The People of God's Presence*, 254.

¹⁴ Frank Macchia, "Signs of Grace: Towards a Charismatic Theology of Worship." In *Toward a Pentecostal Theology of Worship*, edited by Lee Roy Martin, (Cleveland, TN.: CPT Press, 2016), 160.

reflects a more palatable Pentecostal understanding while at the same time can help retain the mystical element of sacramental language. Pentecostals have always tried to discern the connection between the physicality of their worship practices and the Spirit's manifested power and presence. I have much confidence in the current scholarship of the Pentecostal movement to work through the hindrances that push against the reintroduction of tradition into Pentecostal theology and practice. Daniel Tomberlin's observations on Pentecostals' sacramental use of oil is pertinent:

Did early Pentecostals believe that healing grace was transferred to the anointed touch? Can the anointed human hand, anointed oil, and an anointed handkerchief be a channel through which the power of God touches and heals the sick? Well, yes and no. The primary concern for Pentecostal theology is that every believer can have a direct and unmediated encounter with Christ in the Spirit.¹⁵

The Scriptures speak of Christ as the one mediator between God and mortals (1 Tim 2:5). Yet, how did Christ mediate? "And the Word became flesh and lived among us..." (Jn 1:14). Through Jesus' incarnational model, the Spirit's power was experienced in mud and spit (Jn 9:6), the hem of his clothes (Mk 5:30), bread, wine (Lk 22:17-20), and water (Jn 2). The mediation needed for the Spirit's work speaks more about human need than the ontological argument of God's salvific work in creation.¹⁶ As opposed to any thought that participation guarantees God's involvement in the practices, perhaps speaking of the need for faith in response to God's presence as promised would be helpful (Mt 18:22). In my conversation with Chris Green, he commented how

¹⁵ Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN.: Center for Pentecostal Leadership and Care, Pentecostal Theological Seminary, 2010), 251. See also the article on anointed cloths by John Christopher Thomas, "Toward a Pentecostal Theology of Anointed Cloths." In *Toward a Pentecostal Theology of Worship*, edited by Lee Roy Martin, (Cleveland, Tennessee: CPT Press, 2016), 89-112.

¹⁶ Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR.: Pickwick Publications, 2011), 67. See also, Cross, *The People of God's Presence*, 243.

Pentecostals would hesitate to identify the presence of Christ in the elements (bread and wine) of Communion (which could be extended to the water in baptism and anointing oil). They would rather speak of Christ's presence in the participation of the ritual(s).

The embodied nature of God's redemptive work through the mediation of Christ brings me back to James Smith's anthropological model and how it helps identify what it means to be human. There seems to be the necessity for embodied mediation that is connected to the intentionality of worship practices that are designed as didactic formative rituals. Such physical (tactile) worship practices are found in both the Old and New Testaments.¹⁷ The tactile reenactments of God's salvific work in the rituals of the church are meant to implant the story of God deep into the worshippers' entire being.¹⁸ They are formative experiences connected to the regenerative action already taking place through the mediation of the Spirit and a faith response to God's grace what is commonly described as a salvation experience.¹⁹

If Pentecostals can agree that the Spirit of God can manifest the saving action of God through Christ at any time and in any place, why not in these practices given by Christ to his Church? Why not call this an extension of the grace received by one's salvation experience? The liturgies and sacraments of the church are oriented to the cross; God's ultimate act of grace towards the entire human race. They are meant to act as a proclamation of and facilitate spiritual formation in that grace. The very participation of such is what identifies Christian worship as Christian (1 Cor 11:26). I have found by

¹⁷ Robert E. Webber, *Worship Old and New: A Biblical, Historical, and Practical Introduction*, rev. ed. (Grand Rapids: Zondervan, 1994), 38.

¹⁸ James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos Press, a division of Baker Publishing Group, 2016), 85.

¹⁹ Cross, *The People of God's Presence*, 225.

personal experience and in conversation with others, that once a Spirit-inspired reintroduction to these practices has taken place it is hard to do without them. Such renewal of these practices has proven to be a refreshing boost to an anemic soul that has neglected their use.

Implications:

As a conclusion for this project, I would like to comment on the implications that may or may not have been hinted at already. One overarching aspect of this project is how it connects the Pentecostal church to other traditions of the Christian faith. The ecumenical implications can benefit both the Pentecostal church and the movements that have preserved the ancient traditions throughout history. Pentecostals have been in conversation with other movements, but only through a very small entourage of Pentecostal academics and practitioners. It is my opinion that before the movement as a whole, especially those in the pulpits and pews, can find a comfortable place at the ecumenical table, Pentecostals must come to grips with their anti-traditional and anti-Catholic biases.

To be honest, the fact remains that the liturgical practices I propose to be integrated with Pentecostal worship are traditionally pejoratively labeled by Pentecostals as Catholic. In many Pentecostal circles, such practices are seen as dead religion, empty ritual, and void of power. I contend that (re)introducing these practice back into Pentecostal worship would help change such attitudes, but first the old *Chick Track* caricature of the Roman Catholics must be confronted and pulled down. I believe this can take place without compromising Protestant concerns. Moreover, Pentecostals need to

recognize the gift that the Roman Catholic, Eastern Orthodox, and other high church denominations have offered the body of Christ in the preservation of the faith through these ancient Christian traditions.

Chris Green has adequately demonstrated that a vast number of early Pentecostals practiced and engaged in sacramental theology.²⁰ At some point in the early history of the movement, a huge swing towards anti-traditionalism took place and is now characteristic of the movement as a whole. Hints of this anti-traditional attitude show up in R. G. Spurling's *Lost Link*, published by the Church of God just before the major schism took place between the COG and COGOP. While it would be unfair to blame Spurling for current COG/COGOP attitudes, the sentiment found in his little book has woven its way into the fabric of this movement's spirituality.

Spurling urges his readers far and wide "to shake all the bonds of false doctrines of men as imposed on them by the tradition of their elders who make void the law of God..."²¹ He also pits the creeds against God's law and government.²² God's law and government are understood by Spurling to be the "golden link" that stands opposed to the "wooden rails of man-made creeds."²³ All through this publication and what comes across in unintentionally comical fashion, Spurling undergirds his disdain for the creeds and esteem for the law of God by quoting poetry that reflects a creedal tone. Spurling even goes so far as stating that required submission to a creed is open rebellion against the Constitution of our nation.²⁴

²⁰ Chris E. W. Green, *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN.: CPT Press, 2012), 74-181.

²¹ R. G. Spurling, *The Lost Link* (Turtletown, TN. 1920), 10, 23.

²² Spurling, *The Lost Link*, 12.

²³ Spurling, *The Lost Link*, 16, 20.

²⁴ Spurling, *The Lost Link*, 45.

Perhaps the greatest critique one could offer concerns Spurling's remarks about the right that everyone has to read the Bible, and "therefore they have the right to believe as they understand it."²⁵ While this has the appearance of common wisdom and gratuity, such an understanding of the interpretive and hermeneutical task cannot stand honest scrutiny. What would such an open hermeneutic look like in today's post-modern, pluralistic environment? Do people have the right read and interpret the Bible for themselves? Yes, but should the church give credence to every thought or interpretation that such a hermeneutic could lead to? Scripture itself militates against such an interpretive move (2 Peter 1:20-21).

I want to be generous in my critique of Spurling. This seems to be a sincere call for unity. He refers to the law of God as the law of love throughout the book, which helps give his arguments against tradition and the creeds a genuine tone. Spurling never mentions the Apostle's Creed, but appeals to the Nicene Creed often. He goes so far as citing what took place at the Council of Nicaea where Arius was condemned and expelled from fellowship despite what he understood as Arius's love for God.²⁶ Such generosity exposes obvious confusion about the nature of the creeds and the more modern development of denominations holding to their own statements of faith.

Statements of faith are meant to identify and clarify a given denomination's doctrinal beliefs. They can also be instruments of division. A statement of faith has its use, but this is the very thing Spurling seems to be arguing against. The ancient creeds, on the other hand, were meant to offer the most basic understanding of an orthodox Christian confession of faith. They were a unifying development that separated false

²⁵ Spurling, *The Lost Link*, 40.

²⁶ Spurling, *The Lost Link*, 23.

(heretical) beliefs from universally agreed upon tenets of the one true faith. Even with the controversy over the *filioque* clause, the church remained united for centuries.

What is interesting is that most Pentecostal denominations have now adopted their own statements of faith as a means to help identify what their movements stand for. Perhaps recognize the creedal nature of several key passages of Scripture (Gen 1:1-28; Deut 6:4-9; Jn 1:1-18; Rom 4:25; 1 Cor 15:3-5; 1 Thes 4:14; 1 Tim 3:16; Col 1:15-20; Phil 2:5-11) would help identify the biblical justification of their use. This way, a case for a biblical creedal theology could be developed that might offer a way forward to overcome the anti-creedal, anti-traditional attitudes still present among many Pentecostals today. In turn, the creeds may once again act as unifying confessions to help to heal a fragmented church.

A broken and fragmented church is a scandal to the world and a hindrance to the church's mission.²⁷ It is time for Pentecostals to take their proper place at the ecumenical table as a means to give and receive the gifts God intends for his church and a watching world. Ecumenism is a two-way conversation and joint recognition that all parties involved have something to offer and are in need of much grace. Ecumenism is not only a place where diversity is celebrated, but it is where the mutual brokenness of all parties is recognized. Fiddes contends that the incarnation is God's willingness to create fellowship with broken humanity and should act as a model of our ecumenical efforts.²⁸ I have argued in this project that a more fully-orbed liturgical theology and practice would be formational for Pentecostals. Such formational practices may be the healing steps

²⁷ Paul S. Fiddes, "The Church's Ecumenical Calling: A Challenge To Baptists And Pentecostals," Harold D. Hunter, and Neil Ormerod, eds. *The Many Faces of Global Pentecostalism* (Cleveland, TN: CPT Press, 2013), 54.

²⁸ Fiddes, *The Church's Ecumenical Calling*, 41.

Pentecostals need to overcome lingering prejudices and help address their lacuna in both theology and practice.

However, it is not just about what Pentecostals are lacking and how they can benefit through these efforts. At the close of the 1990s, Terry Cross asked the question of whether or not Pentecostals had anything to share with the greater body of Christ theologically? Cross contends, along with many others, that “Pentecostals have their own ethos to bring to the theological table.”²⁹ Two important contributions that are connected to the outcomes of this project are Pentecostalism’s narrative theology and theology of encounter.³⁰ Perhaps Pentecostals can take advantage of what is identified as the charismatic structure of the church.³¹ Such a pneumatological dynamic may appeal to Roman Catholic, Eastern Orthodox and other high church traditions who are experiencing their own challenges with nominalism among their ranks.

There are those in the Eastern Orthodox churches who recognize the mutual benefits that can result from the ecumenical dialogue as well as the similar challenges they face with the those in the West.³² Both the Roman Catholic and Eastern Orthodox churches have a rich pneumatological tradition tied to their liturgical practices, yet both face the same mounting challenges many other churches are facing today. One might push back on my proposals and ask if these liturgical practices are so formative, why do those who have been the guardians of such practices face the same battles with

²⁹ Terry Cross, “The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?” *Journal of Pentecostal Theology*, 13 (April, 2000), 29.

³⁰ Harold D. Hunter, *Pentecostal Movements As An Ecumenical Challenge*, (SCM Press, London): Concilium 3, (June, 1996), 19.

³¹ Veli-Matti Kärkkäinen, *Church As Charismatic Fellowship: Ecclesiological Reflections from The Pentecostal-Roman Catholic Dialogue*, (Leiden, Netherlands): *Journal of Pentecostal Theology* 18 (Spring, 2001), 104.

³² Timothy Ware, *The Orthodox Church*, New ed. (New York, N.Y.: Penguin Books, 1997), 326.

nominalism and lack of identity as non-liturgical churches?³³ Perhaps the fires of Pentecost are just what these liturgical practices need once again. Perhaps it is a combination of the two, the ancient traditions and the new wine of the Spirit, that is required. A theology of encounter is one of many contributions Pentecostal spirituality brings to the table.

It has yet to be seen if those in high church traditions are willing to fully appreciate what is taking place in the world through the Pentecostal churches. One would think that the mystical and experiential ethos of Pentecostalism would appeal to these ancient traditions.³⁴ Several challenges face the coming together of these traditions. Perhaps the ongoing challenge of Pentecostalism in the West taking on the persona of a populist religion needs to be addressed before being recognized as a serious dialogue partner.³⁵ Again, the formative nature of the ancient liturgical traditions may help Pentecostals better navigate their way to healthier expressions of faith and away from pop-cult(ure) religious identity. I am encouraged by the way many Pentecostals have begun to move in the right direction in their recent attempts to offer a fully-orbed liturgical theology.

This speaks of the need to critically discern the church's relationship with tradition, which is something many Pentecostals have failed to recognize until recently. What I have tried to emphasize in this project is the didactic and formative purposes of

³³ Aleksandr Shmeman, *Church, World, Mission: Reflections On Orthodoxy in the West* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1979), 22, 23.

³⁴ Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, Or.: Wipf & Stock Publishers, 2006), 349.

³⁵ Hunter, Harold D. 1992. "Reflections by a Pentecostalist on Aspects of BEM." *Journal of Ecumenical Studies* 29 (3-4): 321.
<http://search.ebscohost.com/login.aspx?direct=true&AuthType=sso&db=rh&AN=ATLA0000869369&custid=s8455325>.

the church's tradition. The church's ancient liturgical tradition is shaped by and dramatically reflective of the biblical story.³⁶ As a result, the ancient forms, practices, and rituals are what identify worship as Christian and give liturgy its formative impetus. However, I want to make it clear that the church is not bound by tradition. While Christianity is a received faith, there is room for innovation and creativity.³⁷ Pentecostals' relationship with tradition may always be in tension as they work to discern which parts to embrace and which parts to adjust or reject as they strive to remain faithful to their ethos of pneumatic expression.

God's self-identity is bound to the story of ancient Israel and the church. God's story dramatically unfolds through the pages of Scripture and is fully realized in the life of Jesus Christ. It has always been communicated not only through proclamation (preaching/prophesying), but also dramatically in the church's worship liturgies. Creation finds its meaning and is understood to have a coherent purpose that offers hope in the very fact that God chooses to be identified through personal interaction with his creation.³⁸ This hope is generated by the coming together of our past, present, and future lives found in and storied by the Gospel.³⁹

The church's relationship with liturgical tradition has further implications for the church universal, for Pentecostals, and for the COGOP, with local church applications. For over eighteen hundred years, this drama, found in the liturgical traditions of the church's weekly worship service, was observed without question. The liturgies varied in

³⁶ Smith, *You Are What You Love*, 78.

³⁷ Smith, *You Are What You love*, 180.

³⁸ Robert, W. Jenson, *Systematic Theology* Vol. 1, *The Triune God*. (New York: Oxford University Press, 1997, 66), 222.

³⁹ Chris E. W. Green, *The End Is Music: A Companion to Robert W. Jenson's Theology*, (Eugene, OR.: Cascade Books, 2018), 38.

style and form between various traditions, but they all followed a similar pattern that culminated at the Communion Table. These traditions and their weekly observance started to become suspect of being dead, rote, and empty ritual with the advent of the Holiness and Pentecostal movements. Perhaps this was a needed adjustment in light of the nominalism and lack of spiritual dynamism within the churches the early Pentecostals emerged from. There is something about the ebb and flow of the spiritual life of God's people that dates back to ancient days.

Perhaps the church's liturgical traditions have not gone far enough to sustain it through what is turning out to be a long process of God bringing human history to its final end. Perhaps what is needed is a liturgical mechanism that would help identify or even anticipate spiritual lulls. Such a mechanism may also provide renewal strategies for the church as a whole, something similar to what is found in ancient Israel's Jubilee celebration. Through the Law, ancient Israel was given a liturgical calendar marked by Sabbath days and years bound to the various feasts that dramatized the history of God working among them. It was a liturgical journey with a Jubilee reset every fifty years. This was more than an economic equalizer. All of life (social, economic, political, and religious) within the community of believers would follow a certain rhythm set by their liturgical calendar that allowed for a season of reorientation.⁴⁰ It seems that there is something about life within the community of God that needs such a cycle to sustain proper relationship with God and one another.

Perhaps reactions like what took place in the early histories of the Holiness and Pentecostal movements were inevitable. Radical rejection of the church's failures dates

⁴⁰ Scripture does not record Israel ever following this ordinance of the Torah Law. Exploring if and when Israel ever celebrated a Jubilee year would make a fascinating research project.

back to the early desert fathers of the fourth and fifth centuries. Terry Cross points out the controversy that still persists over Karl Barth's rejection of both infant baptism and viewing the sacraments as means of grace.⁴¹ Perhaps the church needs to revisit its liturgical calendar and try to discern if such a designated reset would be in order.⁴² One can only speculate, but how might this be helpful in resolving power struggles and division that plague the church? Could such a move help with the pendulum swings of extremism found in renewal movements? Could such a Jubilee event give the church a means to self-critique and bring renewal without a major disruption to the faith and practice of the church? Could such a mechanism be universally adopted? What would this look like if it were associated with ecumenical renewal?

Pentecostals need to come to terms with the relationship between tradition and their self-awareness as a restorative movement. While there is always a sense of the newness the Spirit wants to bring to the world, church tradition offers a set trajectory or telos for the church's mission.⁴³ This is an apocalyptic vision that Christian liturgy dramatizes in its retelling of the story of the cross. The cross is where God, in Christ, is found moving the world towards the new creation, but the restoration of the world cannot be realized if the church is constantly trying to reinvent itself.⁴⁴ Recognizing the apocalyptic parallels between Pentecostals' way of reading Scripture and the scriptural drama embedded in the church's liturgical tradition may help Pentecostals embrace these

⁴¹ Cross, *The People of God's Presence*, 214.

⁴² I want to thank my son, Justin, for his interest and our discussions concerning my project and leading me in this direction.

⁴³ Rowan Williams, *Being Christian: Baptism, Bible, Eucharist, Prayer* (Grand Rapids: William B. Eerdmans Publishing Company, 2014), 57.

⁴⁴ Smith, *You Are What You Love*, 178.

traditions more readily. Such parallels may also be a means of discerning the Spirit's involvement in the development of these ancient practices.

The pneumatic elements of the ancient liturgies, especially found in the sacraments, is something that Pentecostals need to appreciate more. Moreover, Pentecostals and non-Pentecostals need to recognize that Pentecostalism's theology of encounter can have a powerful impact in the renewal of liturgical theology and practice. One of the challenges facing Pentecostals is defining what it means to be Pentecostal. With such global diversity of theology and practice among those claiming Pentecostal/Charismatic identity, perhaps being more vested in these ancient Christian practices could help Pentecostals develop a more recognizable and united global ecclesiology.

A word of caution is in order. What is being proposed in this project has great potential to be disruptive, destructive, and/or divisive. Therefore, discernment and care is needed to consider people's apprehensions and their capacity to recognize and implement needed change. This is a call to do the hard work of discerning what the Spirit is doing today, as a means to offer life and embrace what Christ has given and continues to give to his church. The discerning work of embracing the pneumatic dynamics of the ancient liturgies and sacraments should also take into consideration the concerns that have been expressed throughout this thesis. Most of these were drawn from my conversations with COGOP leaders and Pentecostal scholars. As I have enthusiastically expressed my ideas and proposals, the wisdom found in these conversations could have easily become obscured and lost in the dialogue. Any church or denomination attempting to move

forward to implement what I am proposing would do well to take these concerns to heart. I would like to restate them here.

Pentecostals and Charismatics have a rich claim to the spontaneity of the Holy Spirit working among them. Their theology of encounter and the charisms of the Holy Spirit are to be fully appreciated. These dynamics must not seem to be restricted, lost, or marginalized while attempting to implement a richer and more fully-orbed liturgical theology and practice. There are also historical and theological prejudices that will need to be overcome. Both Roman Catholic and Eastern Orthodox churches have a rich pneumatological tradition tied to their liturgical theology. Yet, both face the same mounting challenges many other churches are facing today. Therefore, caution against labeling this as “the cure” for the church must be strongly emphasized. Moreover, the fact that many of these practices stem from and look like Roman Catholic practices will be a major hurdle to overcome. Those who have come out of such traditions may not appreciate the formation they received from their past experiences and may carry strong prejudices against these practices. This also speaks of the cultural context of any given congregation that must always be kept in mind and appreciated. It has been duly noted that culture plays a significant role in how people of faith express their adoration and witness for God. Cultural dynamics are to be thoroughly appreciated and must not be marginalized in any way when introducing change.

Again, the strong feelings connected to these practices have the potential to create disruption and division. The crisis language that I have used may suggest the need for immediate and radical action to be taken. It was suggested that any change should take a more pastoral, non-reactionary approach. It was also recommended by several leaders

that a long-term and extensive educational process be developed to allow time to build understanding and trust among those being introduced to the ancient traditions and liturgies for the first time.

Finally, there were those who observed that many were embracing these forms of worship without proper theological reflection. There were three specific challenges associated with this. First, caution was given that Pentecostals avoid just imitating other traditions' practices of worship or doing so without proper understanding. Second, those who embrace such practices must avoid spiritual hubris and elitism. Third, the proper understanding of God's grace will be a safeguard against superstitious and sacrosanct tendencies. This concern is connected to the historical development of the false idea that there are guaranteed spiritual benefits received in the partaking of such practices due to the ritualistic nature of sacramental practice.

As already mentioned, I am encouraged that the COGOP is taking time to revisit its sacramental theology and doctrine. Much of the focus of this project has been on Communion. I have attempted to point out that Eucharistic theology and practice are key to the church's move back to a more traditional understanding of liturgical worship. As an ordained minister and Bishop of the COGOP, there are two other challenges I have with the current state of affairs of COGOP sacramental practice. Footwashing is a major tenet of the COGOP, but has fallen on hard times of late. There is also a churchwide phenomenon of allowing teens to be rebaptized every year during their summer youth camps. I understand teens' desire for some type of practice that offers them a sense of cleansing and empowerment as they face a new school year. However, what is taking

place at the youth camps obviously goes against the church's traditional understanding of baptism and may be causing great harm to the spiritual development of those involved.

I believe this misuse and misunderstanding of baptism could be easily rectified by substituting baptism with footwashing during these formative camp events. Obviously, youth directors and others who are in charge of summer camps would need to be a part of the training and change of attitude that must take place to implement such a move. This would restore baptism as a one-time sacramental rite and give teens the experience of subsequent baptismal cleansing from sin through the sacrament of footwashing. This may also be a means of restoring footwashing as a vital practice for the denomination, as young people begin to see its practice as normative for the life of the church. I am looking forward to see the developments and recommendations that will be made by the Doctrine and Polity Committee.

The formative nature of the ancient traditions has powerful implications for the local church. With the help of Steve Land's work on Pentecostal spirituality, I started out this project identifying the Pentecostal affections as the core dynamics associated with Pentecostal renewal and power.⁴⁵ If worship is the first act of theology, then all true worship will help shape the worshiper's affections as a means to bring renewal to the world.⁴⁶ The liturgies of the church culminate at the Table and are designed to identify the church's mission as Eucharistic outreach. What identifies any local church's worship and mission as Christian, if not the liturgical practices embedded with the story of the Gospel?

⁴⁵ Steven J. Land, "Pentecostal Spirituality: A Passion for the Kingdom" *Journal of Pentecostal Theology. Supplement Series*, Vol. 1, (Sheffield, England: Sheffield Academic Press, 1993), 138-39.

⁴⁶ Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994), 69-77.

The ever-encroaching secularism manifesting itself in the church through nationalism and consumerism must be resisted on all fronts. The old wine skins of Christendom will not hold the new wine the Spirit wants to pour out on and through the church as history unfolds in the 21st century.⁴⁷ Brian Zahnd, pastor and liturgical practitioner, states it succinctly:

Secularism has triumphed over Christendom. This is obvious in Europe and is becoming increasingly apparent in North America...Those lamenting the end of Christendom are grieving over what was a mistaken idea all along. The kingdom of God does not come through political force and cultural dominance but through the counter-imperial practices of baptism and Eucharist. With the end of Christendom we are forced to understand that Christ will not be with us as a conventional conqueror like Constantine or Charlemagne, but is the slaughtered Lamb providing the sacramental meal. If the world is to be changed by the Gospel of Christ, it will not be changed on the battlefield or at the ballot-booth, but at the communion table where sinners are offered the body and blood of Jesus in the form of bread and wine.⁴⁸

The time for grieving expressed in the angst and the anger so prevalent in North American churches today has passed. God is never taken off guard and never moves in reactionary fashion. God's unconventional way of the cross is the way forward. One means to elevate the message of the cross is through the drama of the liturgies and sacraments. Moreover, it is these rituals that identify Christian worship as Christian. I have attempted to show that the formative power of the ancient liturgies is conducive to and can enhance Pentecostal spirituality. At the same time, I am strongly suggesting that Pentecostalism's theology of encounter be more widely recognized as a renewal agent for the greater body of Christ and its liturgical tradition.

⁴⁷ Jenkins, *The Next Christendom*, 99. See also, Carlos F. Cardoza-Orlandi and Justo L. González, *To All Nations from All Nations: A History of the Christian Missionary Movement* (Nashville: Abingdon Press, 2013), 452.

⁴⁸ Brian Zahnd, *Postcards from Babylon: The Church In American Exile* (St. Joseph, MO.: Spello Press, 2019), 16-17.

Consumerism has plagued the church for years and has given the false impression that church should be satisfying. While the church wants to be a place of truth, goodness, and beauty, participation in church activities is never meant to be an end in and of themselves. When a local church understands its Eucharistic nature, parishioners will always be looking for more beyond what takes place inside the church walls. Coming to The Table will be recognized as a place to receive and then be sent out. The church calls Communion a Eucharistic meal, but what one finds there is a morsel of bread and small taste of wine (grape juice).

What takes place week after week as the worshipers faithfully participate in receiving the broken, yet blessed bread and poured out wine, is a transformation of the affections.⁴⁹ They find the power and desire to take their broken, yet blessed lives and share them with a world in need. Such a Eucharistic model retains a sense of the liturgies anamnestic quality.⁵⁰ It points to the formative power of liturgy that maintains Christian identity while providing a measure of cultural diversity. Who better to restore the power of this transformational mission than those who have experienced what has become a global phenomenon of Pentecostal awakening? How would such an awareness revitalize the church in North America and beyond? What is the Spirit saying to the church (local)? Let anyone who has an ear listen to what the Spirit is saying to the churches (Rev. 2-3).

⁴⁹ Smith, *Desiring the Kingdom*, 198.

⁵⁰ Daniela C. Augustine, "Liturgy, Theosis, and the Renewal of the World." In *Toward a Pentecostal Theology of Worship*, Lee Roy Martin, ed. (Cleveland, TN.: CPT Press, 2016), 166.

In Conclusion:

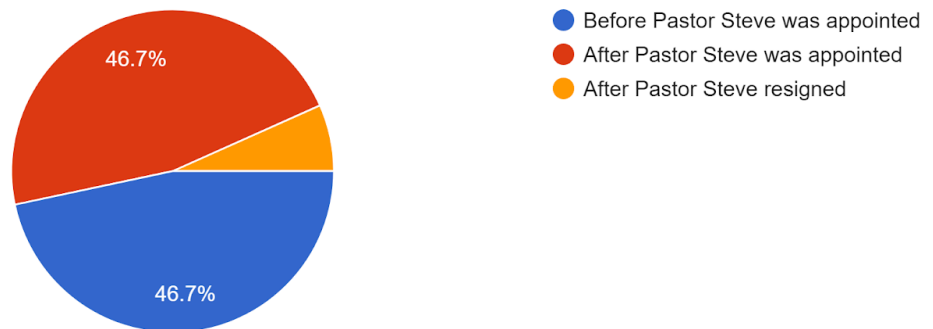
I hope I have not come across as reactionary in my language or through my proposals. I certainly do not want to suggest that the Spirit's work in the church today is restricted to liturgical renewal. It is my contention that the contemplative nature of the ancient liturgies is a safeguard against reactionary tendencies. Moreover, I am not asking to take the proposals I am offering indiscriminably. As people of the Spirit, I believe God has given Pentecostals what they need to recognize what the Spirit has done in the past and what the Spirit wants to do now. This is not a time to give up on the modern Pentecostal tradition. However, Pentecostals must be willing to handle the new wine in skins that are appropriate for today's challenges. As Bishop Hall observed in his response to my questions, those who practice the contemplative life "have a rich tradition of spiritual formation." Perhaps it is time for Pentecostals to slow down and allow God to speak through the ancient and the new in ways that will bring life to all the world.

APPENDIX 1

HARVEST CENTER CHURCH SURVEY QUESTIONS AND RESULTS

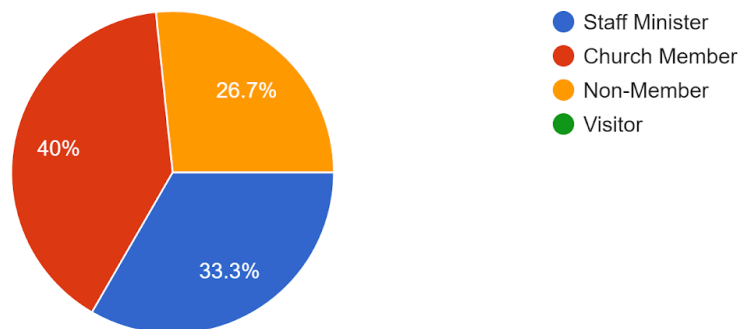
When did you become a regular attendee of Harvest Center Church?

15 responses



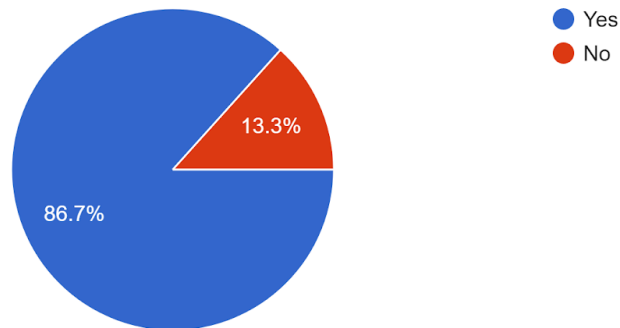
How would you categorize your position in the church?

15 responses



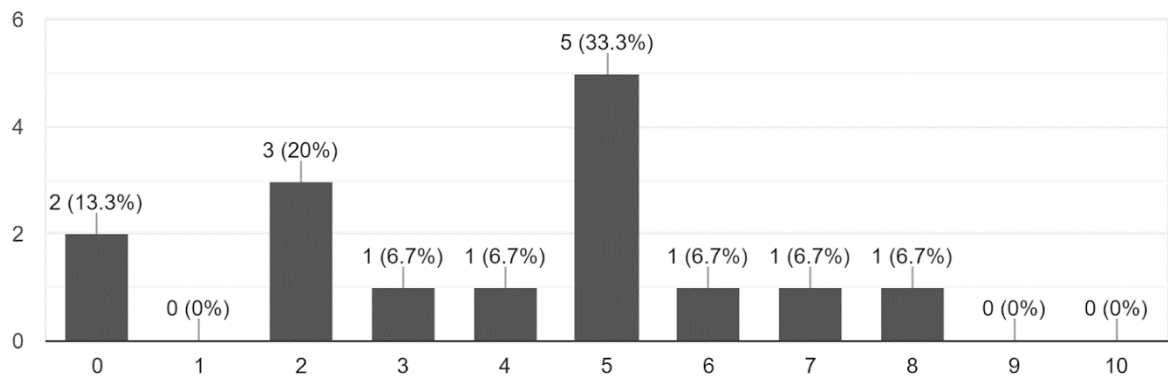
Have you experienced the baptism of the Holy Spirit with the sign of speaking in tongues?

15 responses



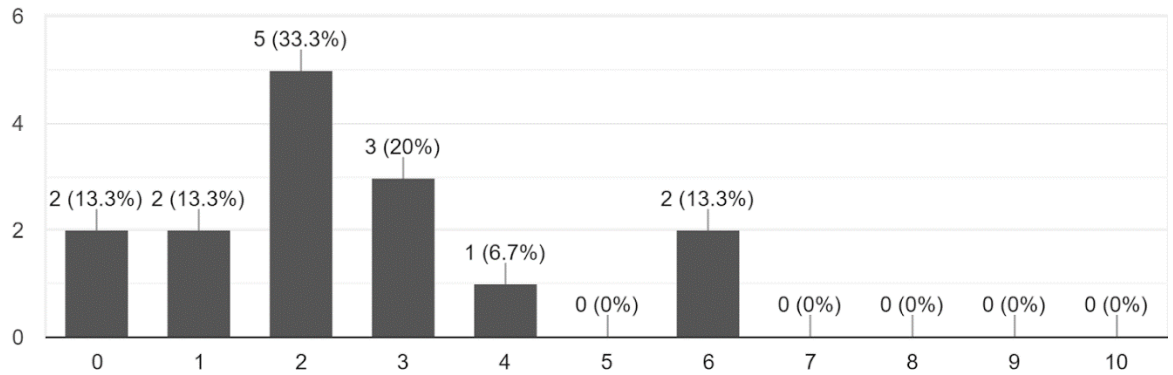
How familiar were you with ancient church practices, liturgies, and sacraments before they were taught at Harvest Center Church?

15 responses



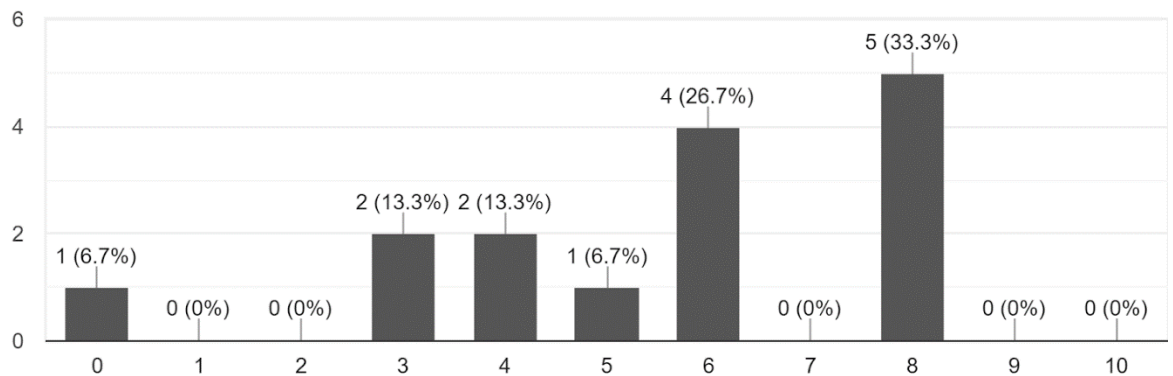
How familiar were you with the Christian calendar before it was introduced to the Harvest Center Church?

15 responses



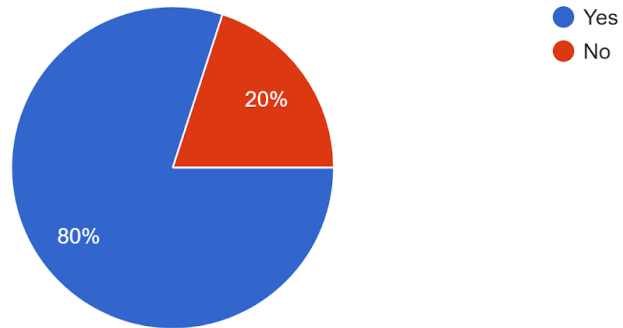
How familiar are you with the Christian calendar now?

15 responses



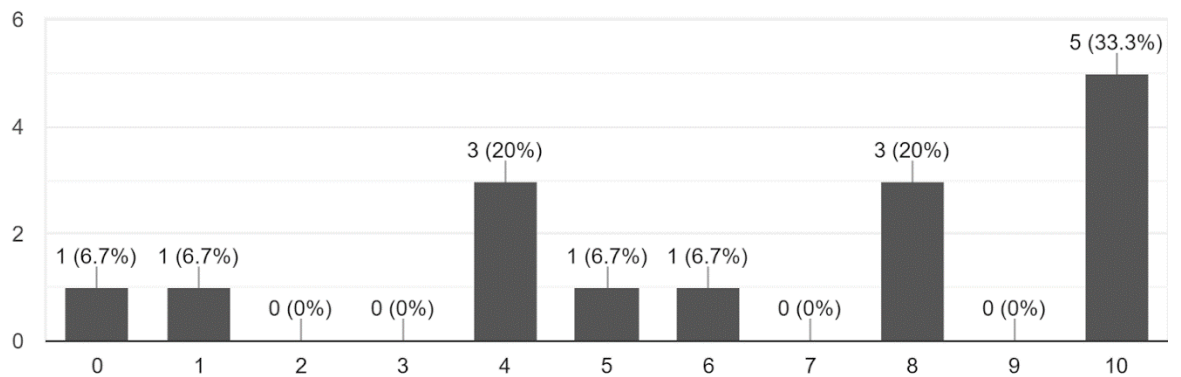
Did you know there was a Sunday designated as 'Pentecost Sunday' before it was introduced to the Harvest Center Church?

15 responses



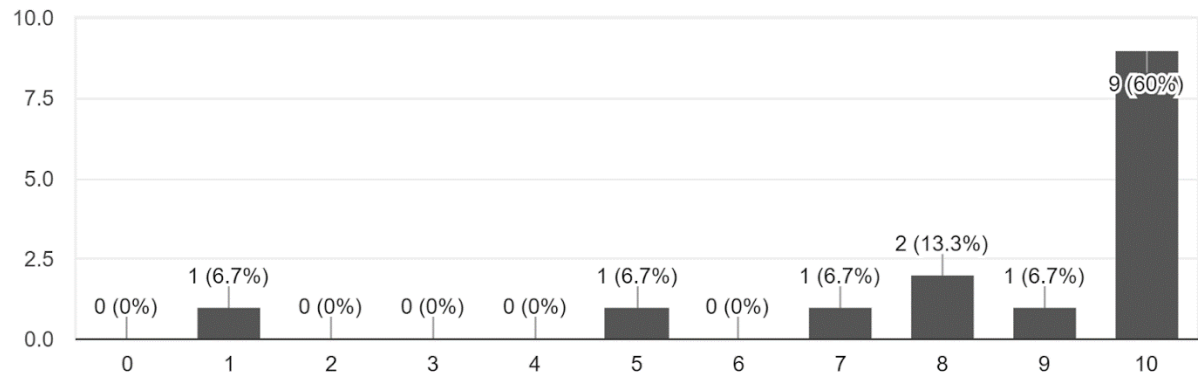
How comfortable were you when the church began to practice weekly communion?

15 responses



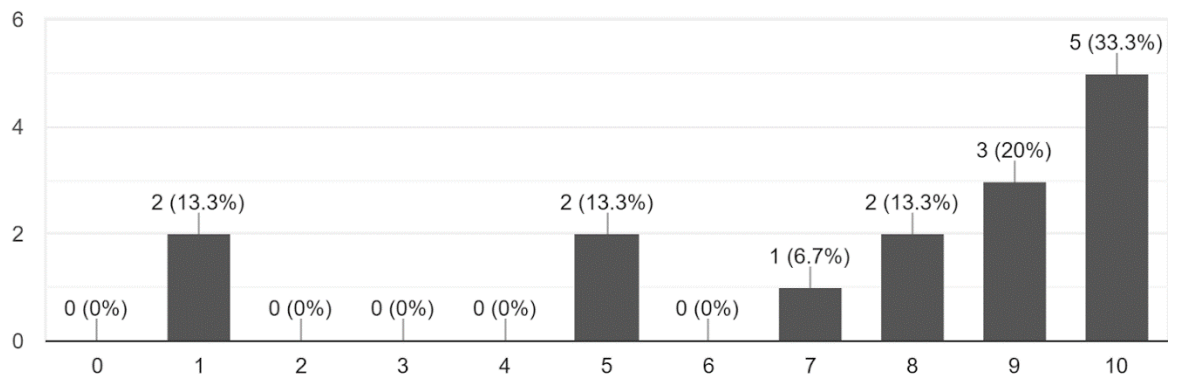
How comfortable are you with the practice now?

15 responses



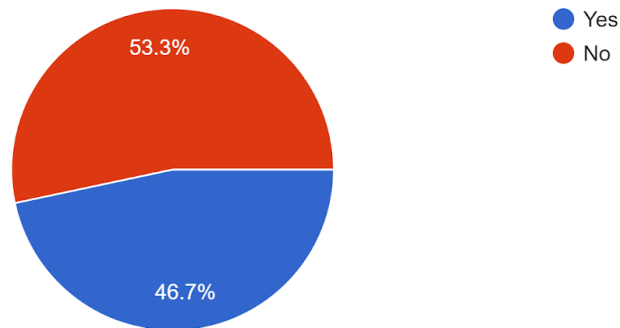
How meaningful to your worship experience is receiving holy communion weekly?

15 responses



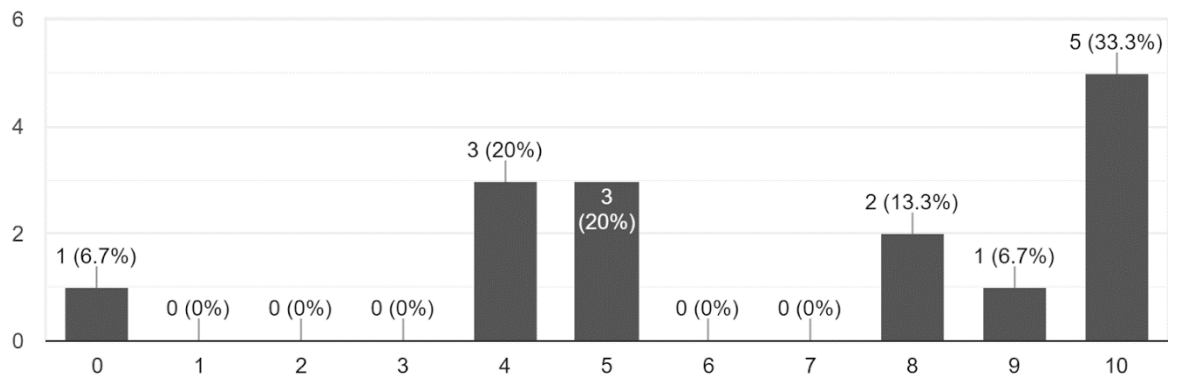
Has your appreciation for the 'altar call' changed now that communion is part of the invitation to come to the altar at the end of the service?

15 responses



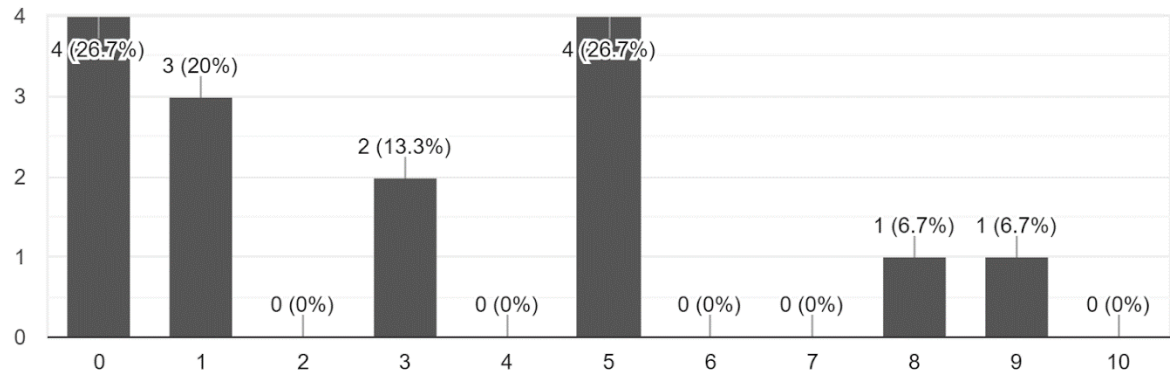
How meaningful is it to have the scripture readings read during worship?

15 responses



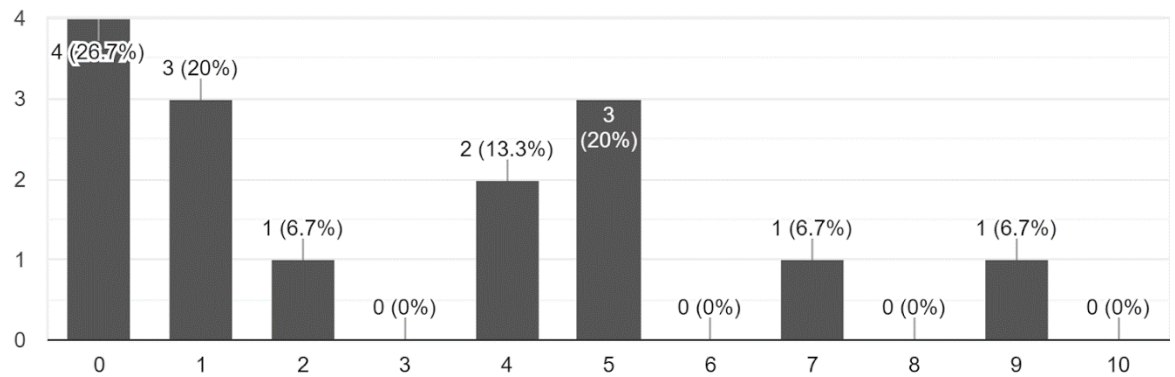
How meaningful it is to recite the Apostles' Creed during worship?

15 responses



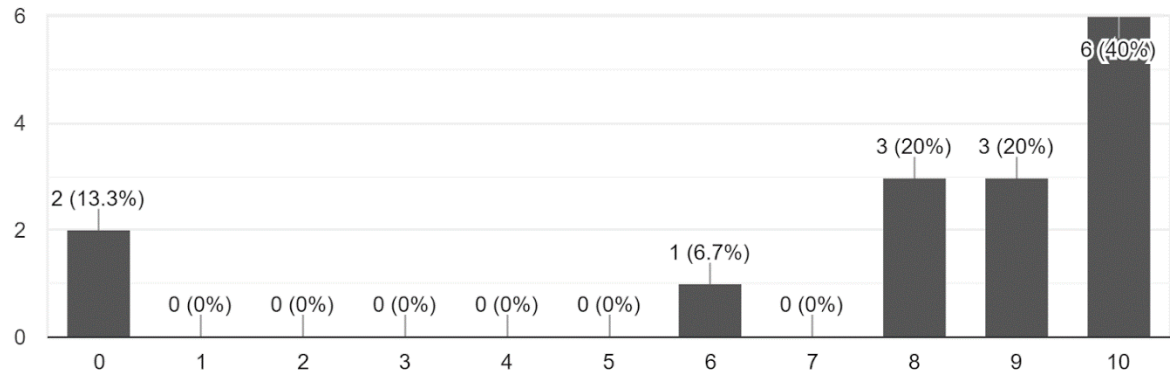
How meaningful are the recited prayers (The Collect) during worship?

15 responses



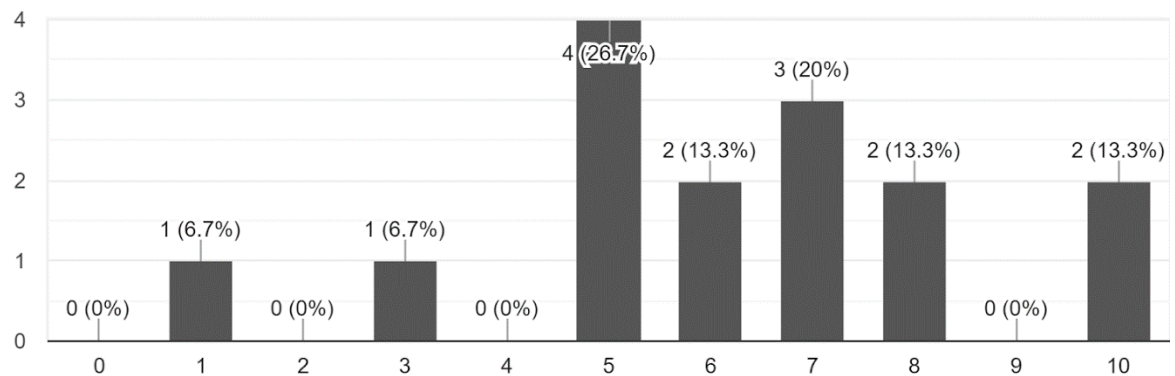
How important is it for the church to hold to its Pentecostal distinctive?

15 responses



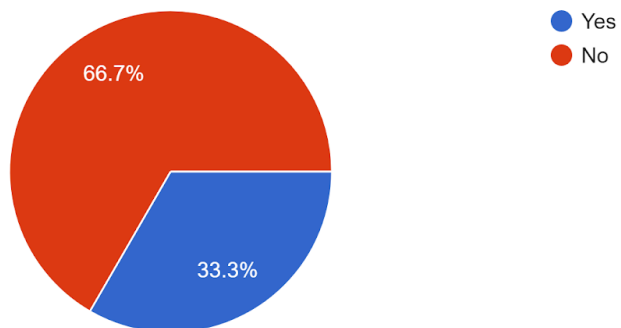
Has the blending of the liturgical practices and Pentecostal worship been beneficial to your spiritual growth?

15 responses



Have you incorporated any new liturgical forms of worship and prayer in your daily private and/or family devotions?

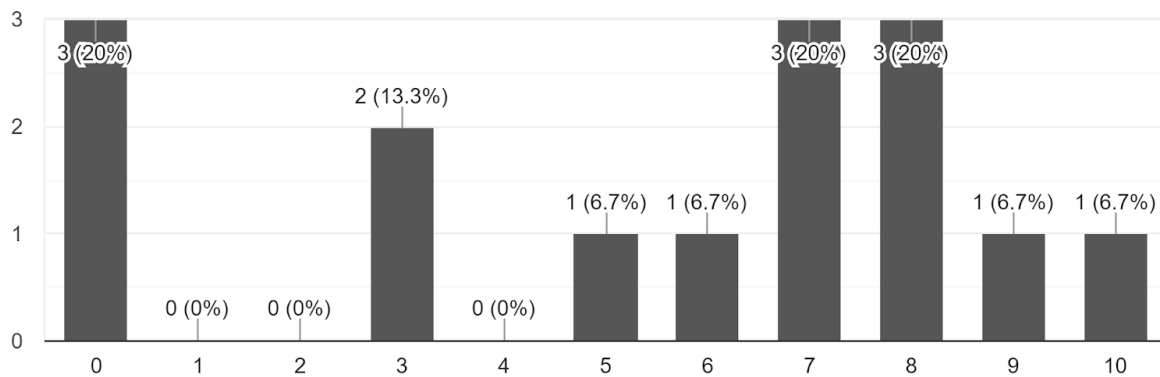
15 responses



Terms and Concepts

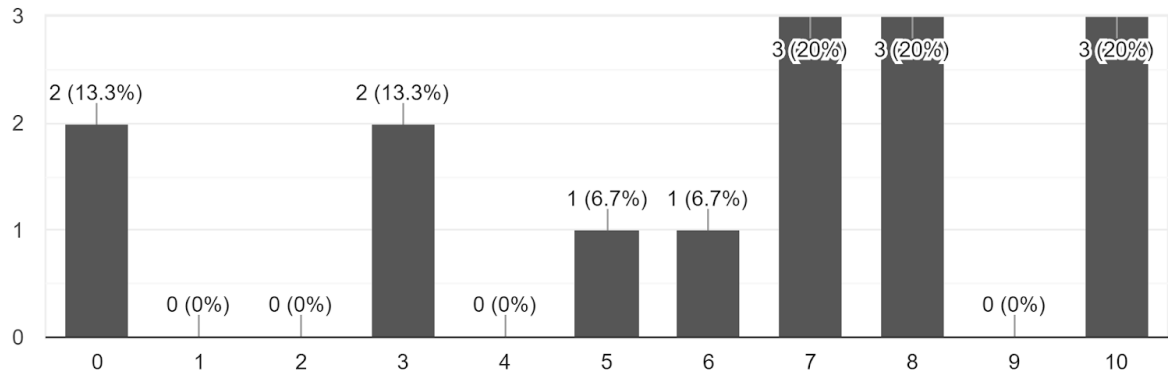
Liturgy

15 responses



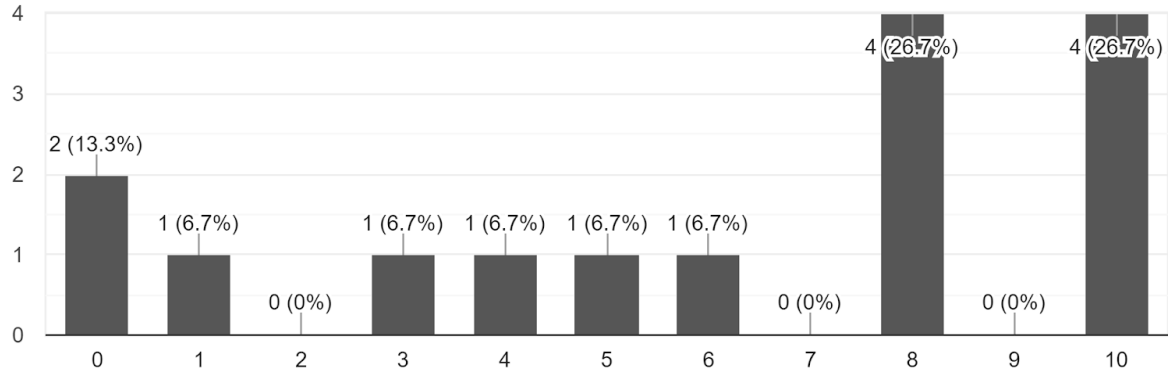
Sacramental

15 responses



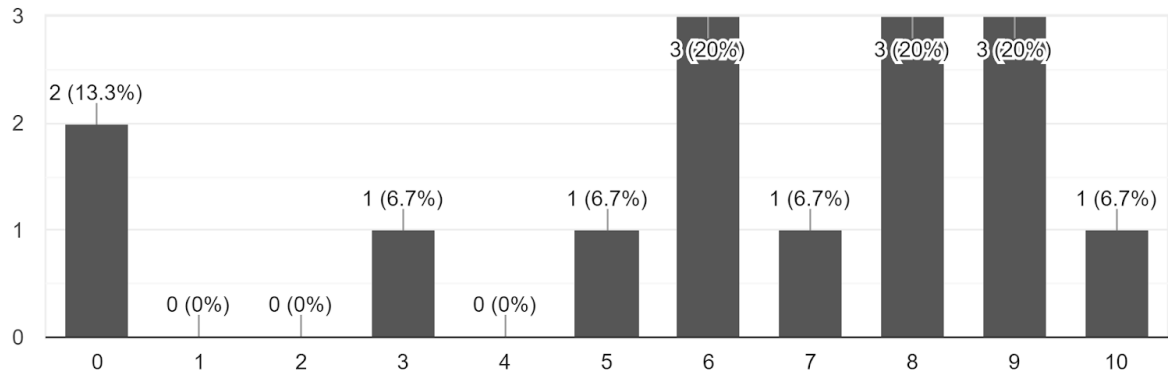
Efficacious

15 responses



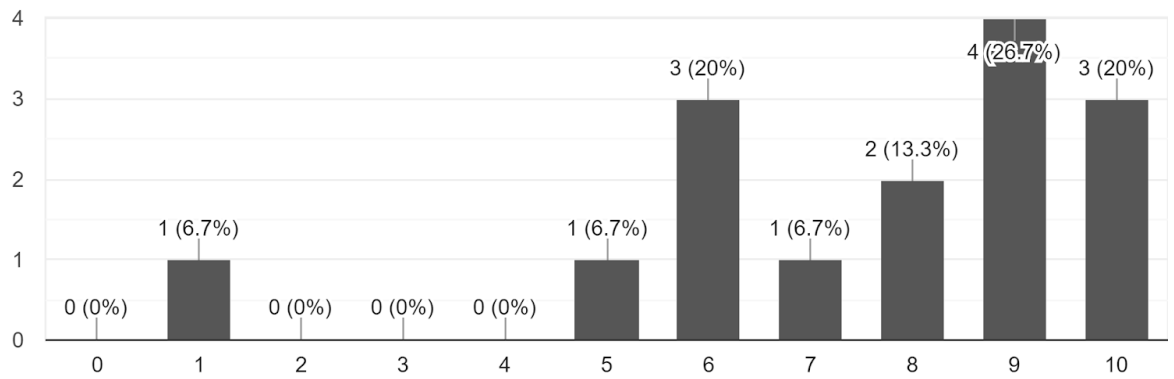
Lectionary Readings

15 responses



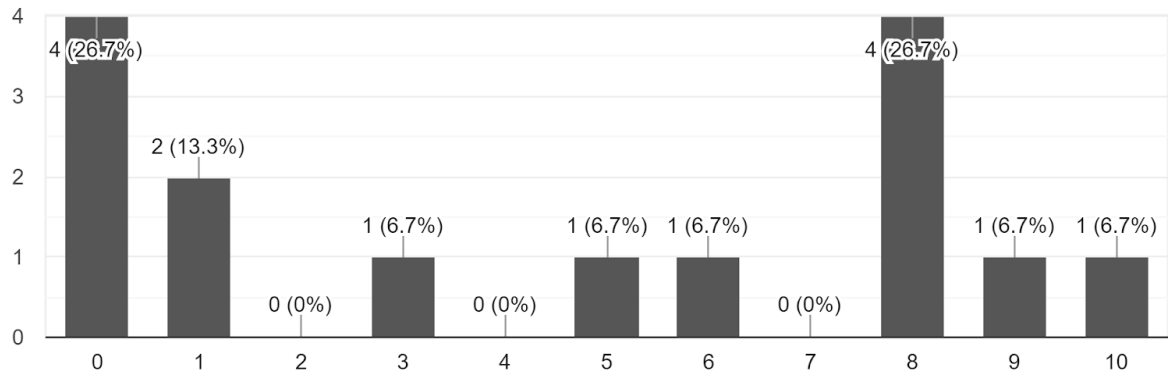
Means of Grace

15 responses



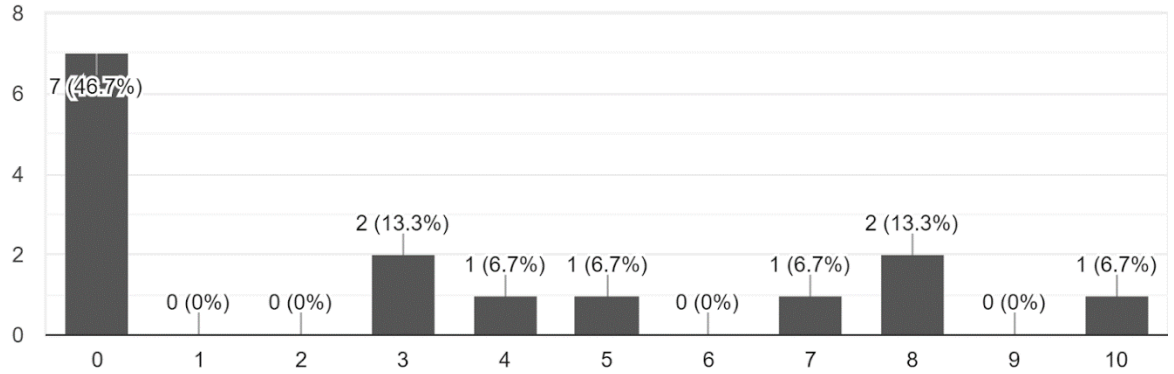
Eucharistic

15 responses



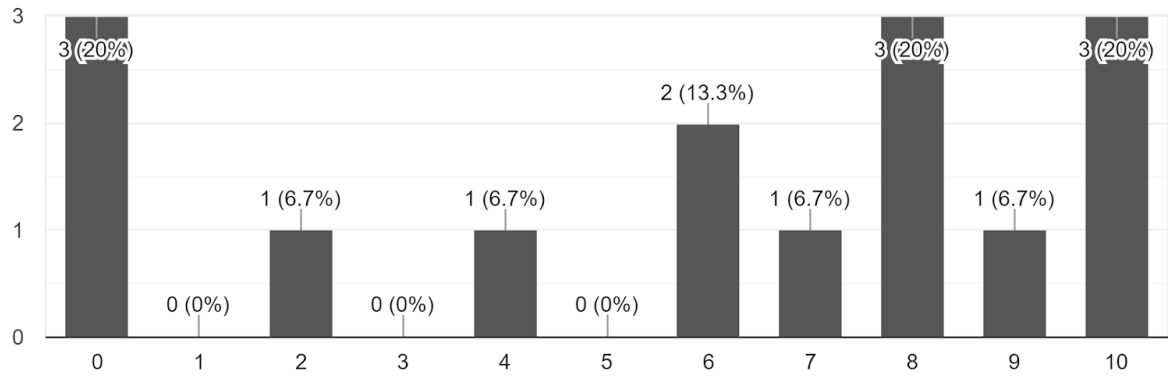
Intinction

15 responses



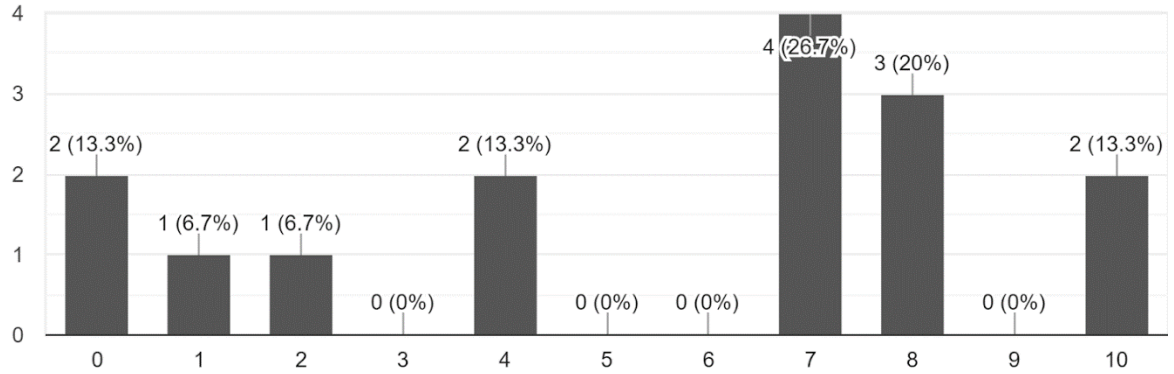
Contemplation

15 responses



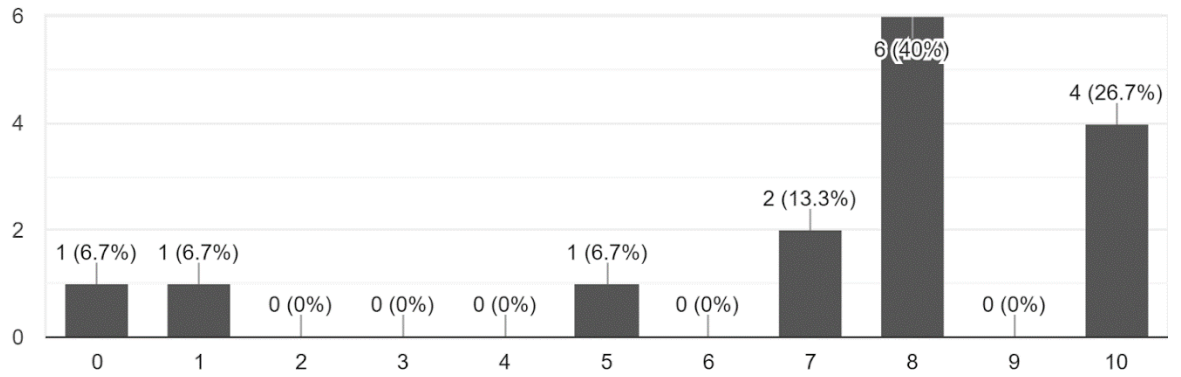
The Collect

15 responses



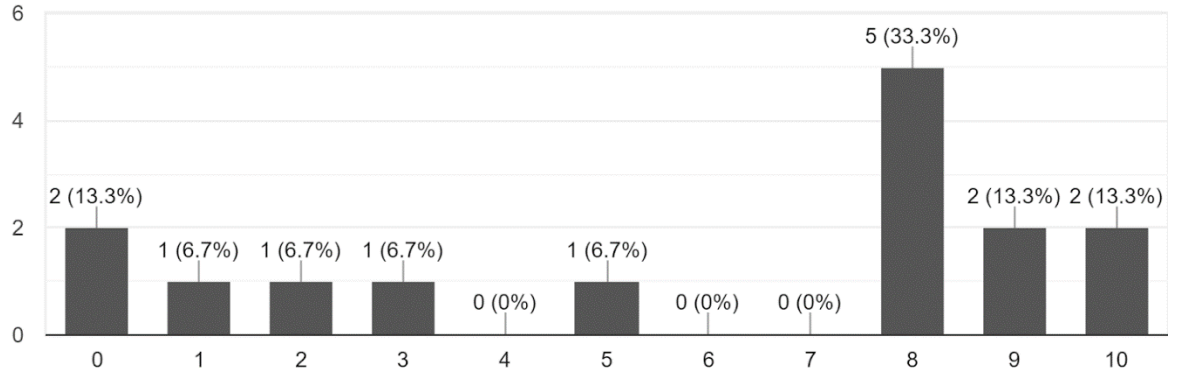
Advent

15 responses



Cruciform

15 responses



APPENDIX 2

INTERVIEW QUESTIONS

COGOP Leaders:

Project Interview Questionnaire:

Please state your name and position in the church (current and former positions as you see relevant).

Do you feel our movement is in a crisis moment and if so can you describe concisely where you think we are?

Have you been engaged in any of the conversations or research concerning the renewed interest in ancient liturgical practices of the church being integrated into Pentecostal faith and practice?

If so, how extensive is your involvement / interest?

How important do you feel this sort of theological pursuit is to the overall health of the Pentecostal church?

To the COGOP specifically?

To the church in general?

Do you have any thoughts on the renewed interest in the liturgical/Sacramental practices as a Spirit inspired trend? Or do you see it as another passing fad (human driven)?

Do you have any concerns about this move towards the liturgical practices or my thesis proposal to integrate the liturgies of the church with Pentecostal faith and practice?

Pastorally, what do you see may be the biggest challenge to get a congregation (or our movement as a whole) to move towards a more liturgical sacramental theology and practice?

Pentecostal Academics:

Project Interview Questionnaire:

Please state your name, your denomination affiliation and position in the church or academy (basically a brief bio).

How would you describe the current state of the Pentecostal movement globally?

How would you describe the current state of the Pentecostal movement in North America?

Have you been engaged in any of the conversations or research concerning the renewed interest in ancient liturgical practices of the church being integrated into Pentecostal faith and practice?

If so, how extensive is your involvement / interest?

How important do you feel this sort of theological pursuit is to the overall health of the Pentecostal church?

To the church in general?

Do you have any thoughts on worship practices and how a more robust sacramental/liturgical theology within Pentecostalism would enhance the movement's spiritual life and theology?

Are you involved in any of the dialogues taking place between other denominations outside Pentecostalism?

If so, do you have any thoughts on how a more robust sacramental theology within Pentecostalism would advance these dialogues?

Do you have any thoughts on the renewed interest in the liturgical/Sacramental practices as a Spirit inspired trend? Or do you see it as another passing fad (human driven)?

Do you have any concerns about this move towards the liturgical practices or my thesis proposal to integrate the liturgies of the church with Pentecostal faith and practice?

Pastorally, what do you see may be the biggest challenge to get a congregation (or our movement as a whole) to move towards a more liturgical sacramental theology and practice?

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